

THE ECLECTIC REVIEW,

For MARCH, 1808.

Art. I. *The Remains of Henry Kirke White, of Nottingham, late of St. John's College, Cambridge; with an Account of his Life, by Robert Southey.* 2 vols. 8vo. pp. 322, 300. Price 14s. bds. Vernor and Co. Longman and Co. 1807.

NOT long ago we were called upon, in the course of our duty, to examine the Memoirs of an unfortunate son of the Muses*, who in infancy excited the admiration of the public by the prematurity of his powers, but abandoning himself to indolence and sensuality, outlived, ere his youth was gone by, the liberality of his numerous patrons, and the kindness of his few friends (one only excepted, who has dishonoured his memory by becoming his biographer) and perished miserably, at the age of twenty-seven years;—affording in his life, and by his death, a melancholy proof, that as the body is debilitated, diseased, and destroyed, so is genius degraded, emasculated, and extinguished, by habits of vice; and that sin is not less the enemy of those noble endowments that command “the praise of men,” than of the lowly-minded graces that ensure “the praise of God.” It will now be our pleasing yet mournful employment, to review the Life and Remains of a more amiable youth, of genius more than equal, but of fortune far less extravagantly exalted and cast down; who, in the course of twenty-one years, the span of his brief but illustrious career, by indefatigable perseverance in study, unquenchable ardour of genius, sincere and progressive piety, distinguished himself as a scholar, a poet, and a Christian. In almost every point, except talents, Henry Kirke White and Thomas Dermody were the antipodes of each other. Few, perhaps, of the reliques of either will continue to astonish and delight the public, beyond the present generation; but the stories of both will most probably be held in everlasting remembrance, the one as a cheering example, the other as a

* See Ecl. Rev. Sept. 1806, *Life of Thomas Dermody*, Vol. II. p. 701.

of "*Childhood*," we find that he was acquainted, at an early age, with Spenser and Milton. Describing his evening walks with a school-companion, (for, from his sixth to his twelfth year, he attended the academy of a clergyman at Nottingham) he says,

'To gaze upon the clouds, whose colour'd pride
Was scatter'd thinly o'er the welkin wide,
And tinged with such variety of shade,
To the charm'd soul sublimest thoughts convey'd.
In these what forms romantic did we trace,
While fancy led us o'er the realms of space ;
Now we espied the thunderer in his car,
Leading the embattled seraphim to war ;
Then stately towers descried, sublimely high,
In Gothic grandeur frowning on the sky—
Or saw, wide stretching o'er the azure height,
A ridge of glaciers in mural white,
Hugely terrific.'.....Vol. I. p. 292.

Any eye might form towers and glaciers in the romantic clouds of evening ; but the imagination of a poet alone, fired with the *first* perusal of Milton, could discern in them the battle-array of the seraphim, and the war in heaven. At this academy, nevertheless, it seems that he passed for a blockhead, among blockheads, who naturally enough concluded that he could not learn *because* they could not teach. He revenged himself in secret, by writing lampoons on them. Here, however, he remained six years ; and mortifying indeed it must have been to the pride of genius, already quick and kindling within him, that "one whole day in the week, and his leisure hours on the others, were employed in carrying the butcher's basket, his father being determined to bring him up to his own trade." Henry was afterwards removed to another school in Nottingham, the master of which, being as wise as the old woman who taught him his letters, discovered his hidden talents, and communicated the joyful tidings to his affectionate mother, whom the false report of his former master had rendered very unhappy.

About this time he wrote the earliest of his published poems, "*On being confined to School on a pleasant Spring Morning*," which not only displays considerable talent, but proves that even then he was well practised in the art of rhyming.

It was now resolved to bring him up to the hosiery business and, at the age of fourteen, he was placed in a stocking loom, with the view of afterwards obtaining a situation in a warehouse. Here he was so miserably out of his element that, after twelve months of continual repining on his part

and remonstrance on that of his family; he was removed to an employment more suited to his aspiring mind. He was established in the office of Messrs. Coldham and Enfield, town-clerks of Nottingham. Here, in addition to the exhausting labours and studies of the law, he employed his leisure hours in acquiring a knowledge of the Greek, Latin, French, Italian, Spanish and Portuguese languages; in each of which he made considerable progress. Chemistry, astronomy, and electricity, were also numbered among his morning, noon, evening and midnight amusements. If time be computed by its occupation, he made a minute of every moment of his leisure, and every day added sensibly to his stock of knowledge. He was passionately fond of music, but had the prudence to refrain from dallying with that Syren art, which steals away the soul from more exalted employments. He had also a turn for mechanics; and most of the furniture of his little study was the workmanship of his own hands. His most delightful relaxation was the exercise of his powers of composition, both in prose and verse. His first essays in the former obtained for him several prizes, given by the proprietors of a Magazine, called "*The Monthly Preceptor*;" and his first flights in the latter soon gave him a distinguished rank among the periodical poets of the time in the "*Monthly Mirror*." He likewise became a member of a literary society at Nottingham, and one evening astonished his brethren with a lecture on Genius, of two hours length, delivered *extempore* with great fervor and volubility. At that time he aspired to the bar, and thought it necessary to practise himself in public speaking.

In the year 1803, he was emboldened, by the success of his fugitive pieces, to publish "*Clifton Grove, and other Poems*." His anxieties and disappointments in pursuit of a patron, to give his work (what no work of genius ever wanted) the sanction of a splendid name, were at length rewarded with permission to dedicate it to the late Duchess of Devonshire; but permission was all that he ever obtained; and it was too dearly purchased by a copy of the poems in their "due morocco livery," which was sent to her Grace, but probably never reached her hands.

A frigid and superficial critique on these Poems, in one of the Reviews, almost broke the hopes and the heart of the author; but the friendship of Mr. Southey, which he acquired by this very circumstance, was an ample compensation for the anguish that he felt on this occasion. The following little piece will enable our readers to guess, whether the volume that contained it deserved harsh reprobation.

‘ TO THE HERB ROSEMARY*.

“ Sweet scented flower! who art wont to bloom
 On January’s front severe :
 And o’er the wintery desert drear
 To waft thy waste perfume !
 Come, thou shalt form my nosegay now,
 And I will bind thee round my brow,
 And as I twine the mournful wreath,
 I’ll weave a melancholy song;
 And sweet the strain shall be, and long,
 The melody of death.

Come, funeral flow’r! who lov’st to dwell
 With the pale corse in lonely tomb,
 And throw across the desert gloom
 A sweet decaying smell,
 Come press my lips, and lie with me
 Beneath the lowly Alder tree,
 And we will sleep a pleasant sleep,
 And not a care shall dare intrude
 To break the marble solitude,
 So peaceful, and so deep.

And hark! the wind-god as he flies,
 Moans hollow in the Forest trees,
 And sailing on the gusty breeze
 Mysterious music dies.
 Sweet flower, that requiem wild is mine,
 It warns me to the lonely shrine,
 The cold turf altar of the dead ;
 My grave shall be in yon lone spot,
 Where as I lie, by all forgot,
 A dying fragrance thou wilt o’er my ashes shed.” Vol. I. p. 19.

There is a tenderness of thought and expression in the last stanza, which, at this time, when the prophecy has been fulfilled, must touch the most insensible heart. It is remarkable that in many of poor Henry’s pieces, written at different ages, there are strong and melancholy forebodings of an early death.

It was the author’s fondest hope by this publication to attract friends, by whose assistance he might be enabled to quit the law (the study of which had become wearisome, since it was no longer likely to be profitable to him as a Barrister, on account of a deafness that was growing upon him), and to pursue his studies at one of the Universities, to qualify himself for the Ministry, to which his mind was now most ar-

* The Rosemary buds in January—It is the flower commonly put in the coffins of the dead.

dently directed by an extraordinary spiritual change which took place in him about this period. Mr. Southey says,

‘ I have stated that his opinions were, at one time, inclining towards deism ; it needs not be said on what slight grounds the opinions of a youth must needs be founded : while they are confined to matters of speculation, they indicate, whatever their eccentricities, only an active mind ; and it is only when a propensity is manifested to such principles as give a sanction to immorality, that they show something wrong at heart.’ Vol. I. p. 27.

We quote this passage to protest against the plausible and insidious error at the end of it. *Such* opinions *always* indicate “ *something wrong at heart* : ” they shew its natural deformity, and determined enmity against God. Genius, if not the child, is the nurseling of Pride : the youth, deeply conscious of possessing it, cherishes the “ sacred and solitary feeling ” with a jealousy that tolerates no rivalry ; it is “ the Divinity that stirs within him,” and he worships it with a constancy and ardour of devotion that shame the lukewarmness and formality with which others serve the true God. Perhaps no youth, thus eminently gifted, ever passed the age of eighteen in a Christian country, who did not, at that sanguine period when man is most confident in his strength, because most ignorant of his weakness, resist and reject the evidences of the glorious gospel of Christ, and exult in having discovered the *truths of Infidelity* in the *darkness* of the *light of Nature*. To such an one, the doctrine of the cross is not only “ foolishness,” as it is to the Greek,” but “ a stumbling block ” also, as it is “ to the Jew.” It requires the sacrifice of all that is most dear to unregenerated man, and enjoins a humility of spirit, and a brokenness of heart, which is death to that mode of ambition that exists in the carnal mind. We do not say that ~~this~~ elevated feeling must be extinguished by the grace of God, any more than the other passions of our nature, which sin has corrupted ; but, like them, it must be renewed in the converted sinner, and, from being an insatiable appetite for self-exaltation, it must become a fervent, unquenchable zeal for the glory of God.

Henry was in this perilous state, when the Rev. Mr. Pigott, a clergyman of Nottingham, with an amiable concern for his everlasting welfare, sent him “ *Scott’s Force of Truth*,” which he received with supercilious indifference, telling the person who brought it, that he could soon write an answer to it ; but when that person called upon him about a fortnight afterwards, his answer was of a very different tone and temper.

‘ He said, that to answer that book was out of his power, and out of any man’s, for it was founded upon eternal truth ; that it had convinced him of his error ; and that so thoroughly was he impressed with a sense of the importance of his Maker’s favour, that he would willingly give up all ac-

quisitions of knowledge, and all hopes of fame, and live in a wilderness, unknown, till death, so he could insure an inheritance in heaven.' Vol. I. p. 29.

On this subject, the above-named Clergyman, as quoted by Mr. Southey, adds,

'What he said to me when we became intimate, is worthy of observation: that, he said, which first made him dissatisfied with the creed he had adopted and the standard of practice which he had set up for himself, was the *purity of mind* which he perceived was every where inculcated in the Holy Scriptures, and required of every one who would become a successful candidate for future blessedness. He had supposed that morality of conduct was all the purity required; but when he observed that purity of the very *thoughts and intentions* of the soul also, was requisite, he was convinced of his deficiencies, and could find no comfort to his penitence, but in the atonement made for human frailty by the Redeemer of mankind, and no strength adequate to his weakness, and sufficient for resisting evil, but the aids of God's spirit, promised to those who seek them from above in the sincerity of earnest prayer.' Vol. I. p. 31.

From the moment that he was led by the Spirit of God into "the narrow way" of life, he determined to devote himself to the duty of warning others from "the broad road" to destruction. It was with this view that he wished for a place in one of the Universities, to qualify himself for taking orders in the Church, resolving, if that could not be obtained, to join the Calvinistic Dissenters, or even to go to the East Indies, there to offer himself as a Student, at Fort William in Bengal, and afterwards to become a Missionary among the Gentoos. Many delays, discouragements, and difficulties, which we have not room to recapitulate, intervened before he could obtain the first object of his desires, though Messrs. Coldham and Enfield liberally gave him up his articles of Clerkship; but at length, with a very slender provision, namely, 30*l.* per annum, paid to him by Mr. Simeon, of Cambridge, (of which it afterwards appeared that 20*l.* were from Mr. Wilberforce, and 10*l.* from himself) 20*l.* more from his brother Neville, who was settled in London, and 15 or 20*l.* more from his mother; he became a Sizar of St. John's College, Cambridge.

Mr. Simeon having advised him to *degrade* for a year, he placed himself under the Rev. Mr. Granger, of Wintringham, in Lincolnshire, where he studied with such intense application, that his health was dangerously impaired, and he was compelled to relax a little. The following passage from Mr. Southey's narrative, will shew how severely he afterwards exercised himself at College.

'During his first term, one of the University Scholarships became vacant, and Henry, young as he was in College, and almost self-taught, was advised, by those who were best able to estimate his chance of success

to offer himself as a competitor for it. He past the whole term in preparing himself for this, reading for College subjects in bed, in his walks, or, as he says, where, when, and how he could, never having a moment to spare, and often going to his tutor without having read at all. His strength sunk under this, and though he had declared himself a candidate, he was compelled to decline; but this was not the only misfortune. The general College examination came on; he was utterly unprepared to meet it, and believed that a failure here would have ruined his prospects for ever. He had only about a fortnight to read what other men had been the whole term reading. Once more he exerted himself beyond what his shattered health could bear; the disorder returned, and he went to his tutor, Mr. Catton, with tears in his eyes, and told him that he could not go into the Hall to be examined. Mr. Catton, however, thought his success here of so much importance, that he exhorted him, with all possible earnestness, to hold out the six days of the examination. Strong medicines were given him, to enable him to support it, and he was pronounced the first man of his year. But life was the price which he was to pay for such honours as this, and Henry is not the first young man to whom such honours have proved fatal. He said to his most intimate friend, almost the last time he saw him, that were he to paint a picture of Fame crowning a distinguished under-graduate, after the Senate-house examination, he would represent her as concealing a Death's-head under a mask of beauty.' Vol. I. pp. 44. 45.

'The exercise which Henry took was no relaxation, he still continued the habit of studying while he walked; and in this manner, while he was at Cambridge, committed to memory a whole tragedy of Euripides. Twice he distinguished himself in the following year, being again pronounced first at the great College examination, and also one of the three best theme writers, between whom the examiners could not decide. The College offered him, at their expence, a private tutor in mathematics during the long vacation; and Mr. Catton, by procuring for him exhibitions to the amount of 66l. per annum, enabled him to give up the pecuniary assistance which he had received from Mr. Wilberforce and Mr. Simeon. Never, perhaps, had any young man, in so short a time, excited such expectations; every University honour was thought to be within his reach; he was set down as a medallist, and expected to take a senior wrangler's degree: but these expectations were poison to him; they goaded him to fresh exertions when his strength was spent. His situation became truly miserable; to his brother, and to his mother, he wrote always that he had relaxed in his studies, and that he was better; always holding out to them his hopes and his good fortune; but to the most intimate of his friends, (Mr. Madock), his letters told a different tale: to him he complained of dreadful palpitations—of nights of sleeplessness and horror, and of spirits depressed to the very depth of wretchedness, so that he went from one acquaintance to another, imploring society, even as a starving beggar intreats for food.' Vol. I. pp. 48. 49.

Such exertions and triumphs soon brought him to the grave. His mind was worn out; and it was the opinion of his medical attendants, that if his life had been protracted, his intellect would have been impaired. On the 12th of October, 1806,

it pleased God to remove him to a better world, in the 22nd year of his age.

"His moral qualities, his good sense, and his whole feelings, were as admirable as his industry and genius."—"It is not possible to conceive a human being more amiable in all the relations of life."—"Of his fervent piety, his letters, his prayers, and his hymns, will afford ample and interesting proofs."—"It (his piety) was in him a living and quickening principle of goodness, which sanctified all his hopes and all his affections, which made him keep watch over his own heart, and enabled him to correct the few symptoms, which it ever displayed, of human imperfection." So says Mr. Southey; but we must add, from a conviction of its truth, that few as were the symptoms of human imperfection which his heart ever displayed, his conversion (which we believe to have been real) was one of those signal miracles of Divine Mercy, by which the Redeemer manifests his willingness and his ability to save to the uttermost all that come to God by him. It was almighty grace alone that brought down the towering pride of Henry, and bound his immeasurable ambition to the foot of the cross.

His manuscripts, exclusive of his correspondence, which after his decease were delivered to Mr. Southey, filled a large box. They consisted of papers on law, electricity, chemistry, the Latin and Greek languages, criticism, history, chronology, divinity, the fathers, &c. His poems were very numerous. Mr. Southey adds, "I have examined all the existing manuscripts of Chatterton, and they excited less wonder than these."

We have been led into such unexpected, yet unavoidable length, in this memoir of Henry Kirke White, that we must be much more brief than we intended in reviewing his "Remains." But having already made our readers tolerably intimate with the character of this extraordinary youth, it will be sufficient to offer a few extracts from his various works, leaving them to estimate his genius and his worth.

In his "Letters," having been previously acquainted with his poetry, we were rather disappointed. There is little in them of fine fancy, romantic feeling, or impassioned eloquence. Their distinguishing features are good sense, and pious sentiment, strongly enforced, and sometimes admirably expressed. The following extract from a letter dated "Wintringham, April 1805," (while he resided with the Rev. Mr. Granger) contains an amusing and truly characteristic anecdote of the writer, who certainly was as little of a being of this world as one born and bred in it well could be.

' Almond and I took a small boat on Monday, and set out for Hull, &

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distance of thirteen miles, as some compute it, though others make it less. We went very merrily with a good pair of oars, until we came within four miles of Hull, when, owing to some hard working, we were quite exhausted; but as the tide was nearly down, and the shore soft, we could not get to any villages on the banks. At length we made Hull, and just arrived in time to be grounded in the middle of the harbour, without any possible means of getting ashore till the flux or flood. As we were half-famished, I determined to wade ashore for provisions, and had the satisfaction of getting above the knees in mud almost every step I made. When I got ashore, I recollected I had given Almond all my cash. This was a terrible dilemma—to return back was too laborious, and I expected the tide flowing every minute. At last I determined to go to the inn where we usually dine when we go to Hull, and try how much credit I possessed there, and I happily found no difficulty in procuring refreshments, which I carried off in triumph to the boat. Here new difficulties occurred; for the tide had flowed in considerably during my absence, although not sufficiently to move the boat, so that my wade was much worse back than it had been before. On our return, a most placid and calm day was converted into a cloudy one, and we had a brisk gale in our teeth. Knowing we were quite safe, we struck across from Hull to Barton, and when we were off Havel Whelps, a place which is always rough, we had some tremendous swells, which we weathered admirably, and (bating our getting on the wrong side of a bank, owing to the deceitful appearance of the coast) we had a prosperous voyage home, having rowed twenty six miles in less than five hours.' Vol. I. pp. 154.—155

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We regret much that our limits will not allow us to quote at length a letter written from Cambridge, only four weeks before the author's death; from which it appears that as he approached the confines of earth, and the light of heaven shone brighter upon him, he discovered within himself more and more of the infirmity and deceitfulness inherent in human nature: in this ingenuous and penitential epistle, while he complains of giving himself only "*half to God and half to the world*," he speaks the secret and bitter experience of many a brilliant young man's heart. Vol I. p. 249.

After the letters, follow ten copies of verses on the death of Henry, which at least testify the esteem in which he was held by his contemporaries. The first volume closes with the poem on "*Childhood*," which we have already mentioned, and a number of lesser juvenile pieces. Among these we wish that the frantic address to "*Despair*," had been omitted, as neither worthy of the living, nor honourable to the dead author.

The second volume commences with "*Clifton Grove, and other poems*," originally printed in 1803. These having been long known, we shall proceed to notice some of the succeeding pieces, now first published, which fully prove that had his life and faculties been spared, Henry would not have disappointed the hopes of his admirers by his maturer

compositions; for though he wrote little in verse during his two last years, the fragments found on the back of his mathematical papers show that his genius was taking giant strides toward the noblest heights of Parnassus.

The "*Ode addressed to Mr. Fuseli*," is written in a style of poetry, resembling that Artist's style of painting, in which grace and sublimity are wonderfully mingled with extravagance and absurdity. The opening of the "*Ode to the Earl of Carlisle*," is far more pleasing, but the latter stanzas, being very complimentary, are very insipid. The remark may seem odd, but it will be found to be true, that as satire is the liveliest, so panegyric is the dullest of all poetry. Must we search for the cause of this in the caprice, or in the malignity of human nature? Dryden's "*Mac Flecknoe*," and his "*Eleonora, to the memory of the Countess of Abingdon*," each written with the whole strength of his genius, will admirably exemplify this curious and whimsical fact.

We are tempted to make a larger extract than our limits can well afford, from "*a Description of a Summer's Eve*," which contains more strokes of natural painting, though in a very humble style, than we almost ever met with in the same compass of lines.

'Down the deep, the miry lane,
Creaking comes the empty wain,
And Driver on the shaft-horse sits,
Whistling now and then by fits;
And oft, with his accustom'd call,
Urging on the sluggish Ball.
The barn is still, the master's gone,
And Thrasher puts his jacket on,
While Dick, upon the ladder tall,
Nails the dead kite to the wall.
Here comes shepherd Jack at last,
He has penned the sheep-cote fast,
For 'twas but two nights before,
A lamb was eaten on the moor:
His empty wallet *Rover* carries,
Nor for Jack, when near home, tarries.
With lolling tongue he runs to try,
If the horse-trough be not dry.
The milk is settled in the pans,
And supper messes in the cans;
In the hovel carts are wheeled,
And both the colts are drove a-field;
The horses are all bedded up,
And the ewe is with the tup.
The snare for Mister Fox is set,
The leaven laid, the thatching wet,

And Bess has slink'd away to talk
With Roger in the holly-walk.
And little Tom, and roguish Kate,
Are swinging on the meadow-gate." Vol. II. pp. 72, 73.

This is not only painting *from* the life, but absolutely *beyond* the life; for the poem consists entirely of images, which are common-place in nature, but exquisite in poetry, like insects and sea-shells embedded in amber.

We are compelled to pass over many other pieces of considerable merit. From among the hymns we select the following specimen of Henry's powers in this neglected walk of poesy, through which bards of his dignity seldom condescend to stray: though themes like these employ the harps and tongues of angels, and the voice of God has been heard on earth, joining in the melody of a hymn*.

‘THE STAR OF BETHLEHEM.

When marshall'd on the nightly plain,
The glittering host bestud the sky;
One star alone, of all the train,
Can fix the sinner's wandering eye.

Hark! hark! to God the chorus breaks,
From every host, from every gem;
But one alone the Saviour speaks,
It is the star of Bethlehem.

Once on the raging seas I rode,
The storm was loud,—the night was dark,
The ocean yawn'd,—and rudely blow'd
The wind that toss'd my foundering bark.

Deep horror then my vitals froze,
Death-struck, I ceas'd the tide to stem;
When suddenly a star arose,
It was the star of Bethlehem.

It was my guide, my light, my all,
It bade my dark forebodings cease;
And through the storm, and dangers' thrall,
It led me to the port of peace.

Now safely moor'd—my perils o'er,
I'll sing, first in night's diadem,
For ever and for evermore,
The star!—The star of Bethlehem!" Vol. II. 124.

In the fragments aforementioned, written on the back of his mathematical exercises, we find some of the most precious relics of his muse. The following lines, though the second is lame, and the cold critic might perhaps find fifty faults in them, are wonderfully grand. There is a veil of ob-

securify upon them, like that which hides the secrets of the eternal world.

‘ Once more, and yet once more,
 I give unto my harp a dark-woven lay;
 I heard the waters roar,
 I heard the flood of ages pass away.
 O thou, stern spirit, who dost dwell
 In thine eternal cell,
 Noting, grey chronicler! the silent years;
 I saw thee rise,—I saw the scroll complete,
 Thou spakest, and at thy feet,
 The universe gave way.’ Vol. II. p. 144.

Had Henry left no other specimen of his powers, this fragment alone would have stamped him in our estimation a poet of the highest order. It was well that he left it a fragment; another line might have let down the thought from the third heaven of imagination in which it was conceived, and into which the mind of the reader is rapt in contemplating it.

These fragments are succeeded by a long, desultory, and unfinished poem on “*Time*,” of very irregular merit, some passages almost rivalling the foregoing quotation in sublimity, others being very rugged and scarcely intelligible.

The crown and close of his poetical works here, is a solitary book of “*The Christiad, a Divine Poem*,” on the death of Christ. Mr. Southey says, “This was the work which Henry had most at heart. His riper judgment would probably have perceived that the subject was ill chosen.” After quoting an opinion from the *Censura Literaria* on this point, (which we are not at present disposed to contest with him, though some great men and good Christians have thought otherwise,) the editor adds,—“I cannot refrain from saying that the two last stanzas greatly affected me, when I discovered them written on the leaf of a different book, and apparently long after the first canto; and greatly shall I be mistaken if they do not affect the reader also.” The following are the two stanzas; probably the last that the dying poet ever penned, for it pleased God to grant him a higher boon than that for which he prayed: he only asked for *life*, and he received *immortality*.

‘ Thus far have I pursued my solemn theme
 With self-rewarding toil;—thus far have sung
 Of godlike deeds, far loftier than besem
 The lyre, which I in early days have strung;
 And now my spirits faint, and I have hung
 The shell, that solaced me in saddest hour,
 On the dark cypress! and the strings which rung
 With Jesus’ praise, their harpings now are o’er.
 Or when the breeze comes by moan and are heard no more,

And must the harp of Judah sleep again,
 Shall I no more re-animate the lay!
 Oh! thou who visitest the sons of men,
 Thou who dost listen when the humble pray,
 One little space prolong my mournful day!
 One little lapse suspend thy last decree!
 I am a youthful traveller in the way,
 And this slight boon would consecrate to thee,
 Ere I with Death shake hands, and smile that I am free.

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* * Vol. II. p. 191.

These volumes conclude with some prose Essays, which appeared in the *Monthly Mirror*; but we have no room to add any remarks upon them.

The work is embellished with a fine portrait of Mr. White, an engraved emblematical title-page, and a view of Clifton Grove.

Art. II. *Lectures on the History of Joseph.* By George Lawson. D.D. Minister of the Associate Congregation in Selkirk. 2 vols. 12mo. pp. 820. Price 8s. 6d. boards. Oliphant and Brown, Edinburgh; Williams and Smith, London. 1807.

MUCH of an author's success will generally depend on the choice of his subject. It must not exceed his powers of mind, and it ought to be somewhat congenial to his turn and habit of thinking. His subject, besides, should of itself raise some expectation, and not raise too much; he might otherwise find it difficult, in one case, to procure attention; or, in the other, to avoid disappointing it.

He who writes for fame, will avoid a topic on which it may be supposed that he can say but little, either because it is exhausted, or because it is naturally barren. It requires much genius, in either case, to excite any considerable interest; it is even difficult to procure readers, because a prejudice will prevail that the book cannot deserve a perusal. An author will have difficulties not less formidable to encounter, though of a different kind, when his subject is peculiarly interesting, and naturally leads the reader to promise himself something very excellent. He who takes up a book under this impression, is very apt to lay it down with a feeling of disappointment. The author must inevitably suffer injustice, whatever be the merit of his performance; for, in proportion as the ideal standard was previously elevated too high, the real value of his work will be depreciated.

We have seen Dr. Lawson venturing upon subjects of the first class, apparently without giving himself any concern about literary reputation; and we have seen his success. Few, we are convinced, would open his *Lectures on Esther** without a suspicion, that they should not find much to reward the

* See *Ecl. Rev.* Vol. I p. 684.

trouble of perusal, and as few laid them aside without a conviction that they had judged too hastily. The volume on Ruth* was otherwise received, because the public knew what the author could do with subjects apparently so barren; and the volumes before us have all the advantage of that respectable character which their author has deservedly obtained. But they will likewise be liable to suffer, in the judgement of the public, from expectations raised, partly by the Dr.'s character, and partly by the interesting nature of the subject. Readers who are not much accustomed to reflect, will expect from him, who could render the book of Esther so entertaining, a production of very superior attractions on the history of Joseph. With this prepossession, which is far from being well founded, they are not likely to do the author justice.

We were not led to the preceding remarks particularly by perusing these discourses, but rather by reflecting on the subject of them, and on the impression which the simple story is calculated to produce. There is so much native simplicity in the history of Joseph, both in the circumstances and in the form of the narrative, so much to engage our curiosity and interest our feelings, so much to rouse our resentment at injustice and call forth our sympathy with distress, and the issue of the whole is so pleasing, that he who can read it without admiration must be something below the ordinary level of human beings. It is from this circumstance, that an attempt to illustrate such a portion of Scripture must always appear less interesting, to the generality of readers, than illustrations of most other parts. We do not recollect to have seen any attempt to new model the story of Joseph, which was barely tolerable; nor any comment upon it which did not seem dull; because we cannot help every moment comparing the improver with the original, and the comment with the text.

If Dr. Lawson should give less satisfaction to some readers, in these Discourses, than in those which he formerly published, we think it ought in justice to be ascribed to the difference of the subject, and not to any decay of ability or attention in the author. We see here the same good sense, the same fertility of mind in discovering practical instruction, the same appropriate manner of introducing it, and the same characteristic simplicity uniformly prevalent. Indeed his manner of lecturing seems peculiarly calculated to prevent that disgust, which an ordinary comment would be likely to produce on such a subject; since it never defaces the history by tedious paraphrase, nor renders plain things unmeaning by needless explanation. Readers, who cannot be satisfied with any thing but fine sentimental strokes, and pretty speeches put into the

* See Ecl. Rev. Vol. III. p. 478.

mouths of the respective personages, may save themselves the trouble of reading these volumes; the author is not a writer to their taste. But those who desire above all things to be instructed, will learn how to apply the surprising incidents of this history to practice; an use which the beauty of the story may have led them to overlook.

The author mentions one use of his performance, in the following modest terms: "The history of Joseph is one of those portions of Scripture, concerning which parents may hope to speak to their children with advantage, before they are fit to receive much instruction concerning the doctrines and duties of religion. May not this book assist parents in speaking of it to their little ones, in a manner fitted to insinuate into their minds some of the most important lessons of religion?" We certainly think that the author has not overrated his work; and are satisfied also that if the old as well as the young, parents as well as children, do not derive benefit from it, the fault must be their own. Our readers have had various specimens of the Doctor's style and manner laid before them, on former occasions; we shall present a few extracts from the volumes before us, to show, that in the present discourses there is no material difference.

"But Jacob himself had very different views from his sons concerning Joseph's dreams, (vol. i. p. 23.) although he affected to treat them with contempt. "His father rebuked him, and said unto him, what is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth." A very natural exposition is here given of the dream, in such a manner as to suggest that it could not be accomplished. The head of a nation is often, in figurative language, signified by the sun; and the same emblem might be applied to a family, which making a part of no other nation, might be considered as a nation by itself, especially considering how large and powerful it was. For the same reason, the mother and mistress of a family might be represented by the moon, and the children of the family by the stars. But according to this interpretation, the dream had the appearance of absurdity. Joseph would not wish nor expect that his father should do him obeisance. It would be strange if his brethren, who were all, or most of them, older than himself, should all bow down to him; and it was impossible that his mother could bow down to him, for she was already in her grave.

"But if this be the true interpretation of the dream, was not Jacob right in reproving Joseph for telling it? It is not necessary to the accomplishment of a dream, that every object which presented itself to the fancy should have something correspondent to it in the event, but only that the general idea should agree with what was afterwards to happen. Thus in parables, it would be unreasonable to seek a distinct meaning to every circumstance that may be proper in the narration for connecting its parts, or for adorning it. It is certain that Rachel could not bow down to Joseph, and it is not certain that any of Jacob's

wives went down with him to Egypt; but it is certain that Jacob himself paid homage to Joseph, before he knew that he was alive; and that after he knew that Joseph was alive, he depended upon him for support. If the words of God are rightly understood, they will be found faithful and true; but we are not to think that God is under any obligation to verify the comments which we may put upon them. Groundless comments upon the word of God are attended with this dangerous consequence, that they often tend to bring the oracles of truth under suspicion. They have not that stamp of divine majesty upon them which distinguishes the word of God from human compositions; nor is there that correspondency between our comments and the providence of God, that there is between his word and his works. If we entertain a just reverence for the word of God, let us never mingle the truths of it with our own false conceptions, nor imagine that it can fail to be accomplished, because it would be unreasonable to think that it will be accomplished according to our views of its meaning.'

Christian expositors seem frequently to have made it a law to themselves, to apologize for every thing done by the saints of Scripture, which the spirit of God has not directly condemned. Perhaps they have intended by this to protect the Scriptures from the ridicule of the profane; not perceiving that, in many cases, their conduct would have a directly opposite effect. We cannot help thinking that Dr. L. has sometimes shewn an inclination to vindicate both Jacob and Joseph, where it had been better to have admitted some degree of blame; he is not, however, indiscriminate in his vindication, for he occasionally censures freely. He points out the impropriety of Joseph's conduct, in several cases, and at the same time, draws such apologies from the patriarch's peculiar circumstances as do honour to his own liberality and candour. We shall quote one of these apologies; it is that which occurs on considering the conduct of Joseph in binding his brother Simeon.

'You must not be rash in passing judgement on men's conduct. A tree, says our Lord, is known by its fruit. And yet there are cases in which the fruit is to be judged of from the tree. If a good man does actions that are certainly bad, that charity which rejoiceth not in iniquity, but rejoiceth in the truth, will not hinder you from assigning them that character which they deserve. But if actions are dubious, charity, which believeth all things, hopeth all things, forbids you to pronounce them bad, till better evidence appears. If Joseph had, in other instances of his conduct, given us reason to believe that he was a man of an unforgiving temper, we might have censured him as an imperious governor, or have at least thought that he did not excel other men in a meek and forgiving temper. But if he was eminent above most men, for wisdom and meekness, we are bound to ascribe the apparent harshness of his conduct to the best of motives. He bound Simeon in prison, but he did it to set him free from far worse chains, in which he had been held by his own fierce passions. Words of reproof were not sufficient

When his own father, the most venerable man at that time in the whole world, reproved him for an enormous crime, he answered him with words of rudeness and impiety.

‘If we must not judge hastily of the actions of men like ourselves, let us never presume to judge rashly of the ways of God, whose judgments are past finding out. Was Jesus unkind to Lazarus, because he did not come to heal him at the moment when he heard of his sickness? Did he not shew his love to his friend by suffering him to be bound with the cords of death, and to be laid in the place of corruption, before he interposed to deliver him? If men are often cruel because they are kind, is it fit to be said to him who is love itself, thou art become cruel to us, because he saw it necessary to bind us with the cords of affliction for our good? Simeon, it is to be hoped, is now praising God in a better world, for putting it into the heart of Joseph to bind him in a prison, that he might learn that sobermindedness, to which, in the days of his prosperity, he was a stranger.’

Judah's beautiful speech for his brother Benjamin, than which we cannot conceive a piece of finer eloquence, gives occasion for many excellent remarks. We shall present an extract from this part of the work.

‘We think,’ he observes, ‘that a great deal more of charity is required from us than human nature can supply, when we are commanded to love our neighbours as ourselves. We are disposed by our selfish passions to put a forced interpretation upon that precept which enjoins us to lay down our lives for the brethren. “John must surely mean something far short of the natural import of the words, when he says that there are cases in which we must prefer our brethren's safety to our own.” Such is the comment of a heart which is sensual, not having the spirit. But here we find Judah laying down his liberty for his brother; and a man of Judah's noble spirit would not reckon liberty much less precious than life. Liberty was dear to Judah, but his father's comfort was dearer. Much rather would he have chosen to continue in Egypt, a slave, excluded from the society of his father, his brethren, his children, his friend Hirah the Adullamite, than return to his father without Benjamin, and see the grief that would soon put an end to his father's life. Attend to this example of filial affection. Let children who have the pleasure of seeing as yet their fathers in the land of the living, learn to put a just value on this blessing, and what attention they ought to pay to the happiness of those who brought them into the world. Will you not do what you can to make the lives of those men pleasant, without whom, ourselves would not have tasted the pleasure of living? Are there any amongst us, who, by undutiful carriage or bad behaviour, are bringing down the grey hairs of their parents to the grave? Repent, before your unnatural wickedness is sealed up by the consummation of it. The first commandment with promise was not published from Sinai, when Judah discovered such tender and self-denying regard to his father. “Your father, you will say, has not treated you with that kindness which he shows to some of your brothers or sisters. He has his favourites in the family. It is then business to requite the partiality of their parents with returns of

tender affection. But a very moderate degree of filial love is all that can be expected from me." If you speak thus, you are far from wishing to copy that beautiful example which is set before you in this passage. Judah saw plainly that Benjamin was loved far above himself, or any of his brethren by the same mother; Jacob made no secret of his partial tenderness for Benjamin. Yet Judah is so far from repining at the superiority of his father's regard to Benjamin, that he was willing to become a slave for him, because his father would be less hurt by his misfortunes than by Benjamin's. How different was the spirit which he now discovered, from that which appeared in the sons of Jacob when they sold Joseph into Egypt, because their father loved him better than themselves. Now Judah is willing himself to be a slave in Egypt for Benjamin, because his father loved Benjamin better than himself. Perhaps Judah proposed the selling of Joseph, not because he hated him, but because he loved him, and thought that the surest way to obtain his life, would be to gratify the envy of his other brethren, by reducing him to the condition of a slave and exile. But the brethren of Judah were certainly much changed in their dispositions, for they all concurred with him in his efforts to obtain the liberty of their younger brother. Blessed be God, that though the thing that has been done cannot be undone, yet the persons who have done bad things, may be made as though they had not sinned. "If any man be in Christ, he is a new creature. Old things are passed away; behold all things are become new."

The second volume, besides lectures on the concluding part of the history, contains six Sermons on Jacob's blessing of Joseph. These Discourses, we think, being of a different form, and interrupting the course of the history, should have been placed by themselves at the end of the volume. An author has an unquestionable right to choose his own subject; and to us it properly belongs only to judge of the execution; but we wish that Dr. L. had given us the blessing of all the patriarchs, instead of confining himself to that of Joseph and his sons. We could extract many excellent passages from this volume; but we have not left room for them. The lecture on that part of the forty-sixth chapter of Genesis which mentions the persons who came down with Jacob to Egypt, furnishes a strong proof of what the author can make of a very sterile topic; nothing, certainly, can appear more so, than a list of names; and yet these names suggest many judicious and pertinent remarks. We wish, however, that something more had been said on the subject of Judah's grandchildren; it certainly presents a difficulty of considerable magnitude. Judah was only Leah's fourth son; Joseph was but thirty years of age when he stood before Pharaoh; unless, then, a considerable time intervened between his accession to power and his father's coming into Egypt, it is difficult to see how Judah could then have two grandchildren, and that by a son born

after he had three others arrived at maturity. We may observe by the way, that, for this reason, as well as on account of what is said in the thirtieth of Genesis, we cannot concur with the author in thinking, that "Joseph cannot well be supposed to have been younger than Zebulun and Dinah." The earlier we suppose the birth of Joseph to have been, the greater difficulty we must find on the subject of Judah's grandchildren.

Dr. Lawson's remarks on the conduct of Joseph toward the Egyptians, during the famine, are very judicious, and fully vindicate the patriarch from the charge of oppression. The history of Joseph furnishes little scope for criticism; we meet with a few instances, however, in these volumes, which satisfy us that the author would not appear deficient in critical judgment, were he to choose a proper subject for exerting it. His remarks of that nature are always short and pertinent; and they are never needlessly introduced.

We have met with a few instances in these volumes which seem to betray haste in preparing them for the public; the same sentiments are occasionally repeated nearly in the same form, and we find an anecdote of Cæsar at p. 144, and again at p. 428, of the second volume. It is easy to account for such little oversights. A similar subject naturally calls up a similar train of ideas, and the same mode of illustration very naturally follows. It is only by revising the manuscript carefully afterwards, that such appearances of carelessness can be avoided. They have a bad effect, however, upon the reader, who thinks that he has not been treated with sufficient respect. We have another fault to notice, but it does not belong to the author; he seems to be doomed to appear before the public in a shabby dress. The booksellers and printers seem to think, that the excellence of the matter may compensate for indifferent paper, and worse typography. It must always be injurious to the interest of an author, to give his book such a form as seems to intimate that a reader of taste cannot be expected to buy it.

We cannot dismiss these volumes, without warmly recommending them as a valuable addition to the family library. They are certainly well calculated to answer the end which the author modestly proposes. The history of Joseph is peculiarly interesting to youth; and these discourses are an excellent help to understand and apply it. So many judicious remarks occur, on the most important branches of relative duty, that neither old nor young, if properly disposed, can read them without deriving much instruction, as well as pleasure. That taste must be greatly vitiated, which does not relish so much good sense, genuine benevolence, and unaffected simplicity;

the heart must be bad indeed, which, on finishing the perusal of these discourses, forms no resolutions for discharging, far more diligently and cordially than ever, its parental, filial, and fraternal duties.

Art. III. *A Treatise on the Coins of the Realm*; in a Letter to the King. By Charles Earl of Liverpool. 4to. pp. 268. Price 1l. 1s. bds. Cadell and Davies.

IT is extremely difficult to exhibit an analysis of the present work. Arrangement is one of the virtues of composition which the noble author seems not to have studied with much success. If we should endeavour to exhibit a systematic view of the topics introduced into the book, this would present but a faint resemblance of the original, and serve but little to convey to our readers a clear idea of the work under review; if, on the contrary, we present the topics in the order in which they are introduced by his lordship, we can afford but poor assistance toward a discovery of the relations and connections of the different parts of this difficult subject.

The work, in reality, consists of two parts; 1. The history of coinage in this country; 2. An account of the principles on which the business of coinage ought to be conducted. But instead of keeping these two subjects distinct, our author seems to have supposed that both formed one inquiry; and they are mixed together in the strangest manner imaginable. Indeed the historical part itself is presented in a remarkable order. Instead of exhibiting first the history of the earliest times, and afterwards proceeding in chronological order to the times which are more recent, he begins his work with the history of coinage during the present reign, reserving the earlier history for the subsequent parts of the book. After completing this portion of the historical inquiry, he immediately changes the subject. What we receive next, is a definition of money or coin, and an account of the metals of which it is made. To this are subjoined reflections on the imperfections, to which, as a standard measure, or equivalent, coins are subject. He then introduces a problem, of no little importance, respecting the metal of which coins should be formed, inculcating the doctrine, that such coins as are the principal measure of property should be made of one metal, but that, for the convenience of traffic, subordinate coins should be made of different metals. A very interesting topic comes, in the next place, under consideration; the authority by which coins are made current. This, however, the author treats, rather in the historical than the speculative mode. His principal object is to show, that the royal authority is that

on which the currency of coins in this country has always depended, and that coinage is by law a part of the King's prerogative. After this the historical inquiry is resumed. Certain preliminary explanations, however, are deemed requisite. The standard of the gold and silver, used in the English coin; that is, the proportion of alloy and fine metal, which is held the true standard, commonly known by the term sterling, is described. It is also accounted necessary to give an account of the weights made use of at the mint, for the purpose of weighing and regulating the coins. The history of the debasements of the English coins is then introduced. It is prefaced with an account of the different modes in which coins may be debased. The author says,

‘ Before I proceed to give an account of the successive debasements made in our Coins, it is proper to observe, that Coins may be debased in three different ways.

‘ First, By diminishing the quantity or weight of the metal of a certain standard, of which any Coin of a given denomination is made.

‘ Secondly, By raising the nominal value of Coins of a given weight, and made of a metal of a certain standard; that is, by making them current, or legal tender, at a higher rate, than that at which they passed before.

‘ Thirdly, By lowering the standard or fineness of the metal, of which Coins of a given weight and denomination are made: that is, by diminishing the quantity of pure metal, and proportionally increasing the quantity of alloy.’

His history of the successive debasements made in the coins of this realm his lordship divides, in conformity with this division of the modes of debasement, in the following manner;

‘ First, The alterations and debasements made in the Silver Coins of this realm, by diminishing the quantity or weight of standard Silver put into them. The Silver Coins have always been debased in this manner, except in the short period of nine years, from the 34th Henry VIII. to the 6th Edward VI.

‘ Secondly, The alterations and debasements made in the Gold Coins of this realm, either by diminishing the quantity or weight of the Gold put into them, or by raising the nominal value of the existing Coins, in order to preserve the relative proportion or value of the Gold Coins with that of the Silver Coins current at successive periods. The Gold Coins of the realm have been debased in both these manners, but more frequently in the latter.

‘ Thirdly, I shall reserve for a distinct head an account of the extraordinary and violent alterations and debasements, that were made in the Coins of this realm, particularly by lowering the standard of the metal put into the Silver Coins, during the short period before mentioned. At the end of that period, a reformation of the Coins of the realm, from the late unexampled debasements, commenced, though it was not completed, and though the old standard of the Silver put into our Coins was not perfectly re-

stored till the 2d Elizabeth. The various and violent proceedings, which took place from the 34th Henry VIII. to the 6th Edward VI. may be considered as a sort of convulsion in the monetary system, and proper therefore for a separate head."

This historical inquiry runs to a considerable length, occupying more than one third of the book. It is, too, by far the most interesting and curious part of the work. The noble author made his inquiries under circumstances peculiarly favourable. He had the means of information much more completely at command than almost any other person. It was a subject, at the same time, the elucidation of which required all the advantages under which Lord Liverpool made his researches. It is a circumstance, then, uncommonly fortunate, that his Lordship undertook the enterprise; and he has laid his countrymen under obligations. His task is executed well. A point of considerable importance, not only in the antiquities but in the history of our country, which hitherto lay in obscurity, has received ample elucidation. In truth, it is here discussed so fully and satisfactorily, that the inquiry is completed; and the deductions of Lord Liverpool on the *history* of coinage in this country may safely be appealed to as authority. We do not attempt to sketch this history, because minuteness and detail are essential to its value, and would be quite inconsistent with our limits.

After all, however, we cannot regard the inquiry as important to that degree which the author himself imagines. It appears to us a question of historical curiosity highly worthy of illustration, but not of great practical utility. In this, however, we differ widely from his Lordship. He considers the transactions of our ancestors as a rich school of instruction for ourselves; and, with the true common-place of drudges of detail, vilifies speculation in comparison with what he calls experience; not considering that all just speculation respecting human affairs is built upon comprehensive experience, while that which the men of detail oppose to it, is partial experience merely. His lordship thus expresses himself:

'Many writers of acknowledged abilities have treated of the principles of Coinage, and have certainly thrown great light on the subject; but they have founded their systems too much on principles merely speculative, and have not sufficiently adverted to many facts, with which the history of this and many other countries would have furnished them. By these they would have learnt to correct the errors they have sometimes committed, and they would have applied their principles with more certainty, and better success. It cannot be denied, that in all the affairs of life, particularly such as relate to the private concerns of a whole people, experience is the surest guide. In such transactions there are little circumstances, with which the merely speculative man is wholly unacquainted. These can be learnt only from

experience ; and, if proper attention be not paid to them, they will occasionally desert the advantages expected to be derived from the wisest system founded on speculation alone. Mr. Locke became sensible, that, by trusting solely to speculation, he had, at least in one instance, been led into an error. To avoid, therefore, errors of this nature, I not only intend to treat of the subject of Coinage in a speculative view, but I shall endeavour to establish the opinions which I may advance, by a discreet reference to facts, and by adverting to many circumstances, which have occurred in the history of the Coins of this kingdom.'

The conduct of our ancestors, however, even Lord Liverpool, with all his desire that mankind should continue to tread only in the old paths, cannot in this point recommend for our example. After he has concluded his historical inquiry, and has found that the proceedings of former times in the concern of money have been almost uniformly wrong, he contents himself with telling us, that we can best learn wisdom from the errors of our ancestors. "The errors," says he, p. 112, "committed by our ancestors, and the ill consequences resulting from them, will serve as instructions by which we may be enabled to avoid the evils and embarrassments to which they were exposed." This is an account to which we might turn the proceedings of our ancestors on more occasions than our author is at all aware ; but it happens oddly, that the instance here adduced, is one in which the errors of our ancestors are just as little instructive as their example. We derive warning from the errors of others, when we are in danger of falling into the same errors. But when errors are of such a nature that it is altogether impossible we should not avoid them, in what sense can the contemplation of these errors be instructive ? The crusades, for example, of our ancestors, for the recovery of the holy land, are errors which, if they are instructive at all, are instructive only by analogy to cases of some remote resemblance, as wars, for instance, to recover a foreign country from one government, or one set of rulers, to another ; but as we are in no danger of crusading any more for the holy land, they can afford us no instruction by direct inference. The errors, too, of our ancestors in the business of coinage, are such as we are in no danger of imitating. The *speculative* knowledge we now possess of the subject, exempts us completely from such gross mistakes ; and those errors cannot so much as instruct us by analogy. His Lordship's common places, therefore, in abuse of speculation, and in eulogy of experience, are here peculiarly ill-placed.

Having brought the historical inquiry into the successive alterations and debasements of the English coin to a period, this author reverts to the principles of coinage, which he had

already stated in an early part of the letter. He divides the subject in the following manner :

First, he endeavours to prove, that the coins which are to be the principal measure of property, ought to be made of one metal only ;

Secondly, he illustrates his opinion respecting the choice of the metal which ought to be selected for that important purpose ;

Thirdly, he endeavours to ascertain the principles upon which the subordinate coins, which may consist of other metals, ought to be made.

1. Into the proof of the first point his Lordship has not gone very deep. His conclusion, however, is unquestionably just. As no two metals retain a constant ratio in value to one another, to make any two of them standards must create perpetual confusion and difficulty. Let us suppose, for example, that gold and silver are made, as in this country, separate standards. When the coinage is first made, the two metals are taken at the relative value which they possess at the moment. To simplify the illustration, let us state the ratio in round numbers, and suppose the value of the one to be to that of the other as one to twenty ; that is, we shall suppose one ounce of gold to be worth 20 ounces of silver. In that case, if coins of the same weight and stamp are made of each metal, the coin in gold will be worth just 20 of the similar coin in silver. Were the two metals always to retain exactly this value, nothing, it is evident, would be more simple and convenient. But as the two metals are perpetually varying in their relative value, the case is widely altered. Let us suppose that, within a certain time after the institution of our coinage, the price of silver falls one twentieth, compared with that of gold. One of our gold coins now is worth, in reality, not twenty only, but twenty-one, of the corresponding coins in silver. The gold coin must, however, according to law, be still exchanged for twenty of those silver coins. There is here, therefore, a powerful temptation to melt the gold coin, which, as bullion, will purchase a twentieth more of the silver coin, and hence of all other commodities, than it would as coin. The case would merely be reversed, were it the gold of which the price had declined, compared with that of silver. In this case, the temptation would be to melt the silver coins, and all the same inconveniences would be experienced.

The creation of this double standard in the coins of Europe has been one of the great causes, perhaps it has been the principal cause, not only of the difficulties of public policy in respect to coin, but of the confusion in the ideas and language both of men of the world, and of speculative inquirers on the

subject. Many and important are the instances by which this observation might be illustrated. Our limits will not permit us to go at any length into the subject; but we shall adduce one instance, which, the more common and familiar it is, affords, when duly considered, the more convincing evidence in favour of the remark. No phrase is more general, and none appears to be better understood, than the phrase, price of bullion. No phrase is used more currently in all our discussions concerning money, and there is none of which the meaning, we are apt to think, is more steady, and better ascertained. Yet, in reality, there is no phrase of which the meaning is more obscure and ambiguous, and by the obscurity and ambiguity of which, more confusion is introduced into our reasonings.

The term price of bullion means, first, the price either of gold or of silver. But what is meant by the price of gold? Not, surely, any specific quantity of gold; because one piece of gold will always be exactly worth another piece of gold of the same bulk and fineness. It matters not whether it be in the shape of a guinea, or any other shape. A guinea must always be equal to any other piece of gold, of the same bulk and fineness, and, where there is no account of workmanship, will never vary much from it in value. An ounce of gold is coined at the Mint into a certain number of guineas: for the sake of the round sum, we shall say four. Now, whether the price of gold be high or low, whether this ounce be worth little or much of any other commodity, so long as the standard of the coin remains the same, it will always be worth four guineas. When we talk, therefore, of the Mint price of gold, it does not mean its price in guineas, or any other of our gold coins, because in these its price is always the same. The price of gold means its price in silver, and can mean nothing else. The Mint price of gold means neither more nor less than the ratio between the value of gold and the value of silver, at the time when the standard of our coin was fixed. When we say, therefore, that the price of gold has risen above the Mint price, we only say that an ounce of gold is now worth a greater number of ounces of silver than it was when the standard of our coin was fixed. The same is the case with silver. The price of silver does not mean its price in silver of any shape or size. An ounce of silver is always coined into the same number of shillings, whether silver is dear, or whether it is cheap. An ounce of it is always coined into five shillings; whether, therefore, it is dear or cheap, five shillings are always worth an ounce of it. The price of silver, accordingly, means its price in gold; and when we say that the price of silver has risen, or has fallen, above or below the Mint

price, we only mean that an ounce of silver bears a greater or a less ratio in value to an ounce of gold, than it did at the time when the standard of our coin was fixed.

The price of gold, then, means its price in silver, and the price of silver means its price in gold. It is easy to see what confusion in our ideas this reciprocation must produce. It is a strange ambiguity which is never reflected upon. We do not recollect that we have seen it adverted to in any treatise upon the subject. But numberless are the conclusions which are drawn from reasonings founded upon the variations, as they are called, in the price of bullion; and endless is the train of error into which speculators have thus been led.

We are extremely sorry that Lord Liverpool has not pursued this line of investigation, which would have given him an opportunity of detecting and exposing so many of the errors which are entertained on the subject of money. It appears, however, to have entirely escaped him; and he has contented himself with the easier and more superficial task of appealing to authorities, and to some historical facts, chiefly the use of Bank money which has been adopted in some countries, but for purposes very distinct from that of establishing one standard coin.

(To be concluded in the next Number.)

Art. IV., *Lectures on the Truly Eminent English Poets.* By Percival Stockdale. 2 vols 8vo. pp. 618, 656. Price 11. 1s. Longman and Co., W. Clarke. 1807.

AN apprehension of not receiving quite so much instruction as a very large work ought to convey, was excited in our minds, we will acknowledge, by the title of these volumes. We could not see the promise of intellectual precision, in the attempt to qualify the epithet, specifying the class of poets, with an adverb which confuses the meaning; still less when this adverb is put as the prominent and distinctive term of the designation. The reader knows that each of the English poets is either eminent or not so, and asks what inconceivable class of eminent poets it can be, from which the *truly* eminent are to be distinguished. The preface indeed explains, that this word was inserted, because Dr. Johnson has introduced among the eminent poets some names which had no just claim to be there. But besides that the title of any large work, professing to be of an important and permanent quality, should have in itself a perfect meaning exclusive of any tacit reference to other books, it seems obvious to remark, that Dr. Johnson's placing the lives of several very inferior poets among those of the eminent ones, has in no degree rendered those inferior

poets eminent ; and therefore there needs no double array of distinctive words to inclose the elevated ground occupied by the great poets, and guard it from unhallowed intrusion.

It is one of the chief objects of this work, to follow the track of Johnson through the writings, and through parts of the history, of several of our great poets, in order to rectify some of the wrongs which we all acknowledge to have been done by our celebrated biographer. This was surely a meritorious design ; for there are parts of the *Lives of the Poets* which every lover of literary or moral justice would be glad to see stamped with an indelible brand of reprobation, with a disgrace so signal and conspicuous, as to be a perpetual warning against the perversion of criticism and private history by political and religious bigotry and personal spleen. He would wish the work of the formidable critic to bear, like the wolf of Romulus in the capitol, some lasting marks of the effect of lightning. But the difficulty of inflicting such effectual retribution on Johnson as to rescue the victims of his injustice, is too forcibly proved to us even by our own feelings. There has been a great deal of sensible and incontrovertible writing in defence of Milton and Gray, and our judgements are perfectly convinced that the one was a much more amiable man, and the other a much greater poet, than Johnson has represented ; yet in spite of this conviction, it is always Johnson's moral picture of Milton, and Johnson's estimate of the poetry of Gray, that are the first to recur to our minds when the names are introduced. The energy of the writing has reduced us to a certain degree of the same kind of subjection, as that which Milton himself has imposed on our imagination with regard to Satan and our first parents, of whom we may strive in vain to form ideas materially different from those which have been fixed in our minds from reading *Paradise Lost*. And therefore, while we have often wished to see the great literary tyrant deposed, we are afraid that something more is requisite for the achievement, than merely to convince the people of his injustice ; it is necessary to display something like a rival vigour of talent, an eloquence adapted to command by its energy, separately from the justice of its object, a power which shall appear formed on purpose to crush or to baffle giants and monsters. There was no chance for invading the den of Cacus, till Hercules arrived, nor for the deliverance of the Greeks from that of the Cyclops, but through the agency of Ulysses.

There could not be a more zealous vindicator of injured poets against the iniquity of criticism, than the present writer. He will obtain full credit for courage and sincere enthusiasm in the cause, for more than ordinary resources, of some

kind, displayed in extending the warfare over so vast a field of paper, and perhaps for a generous and liberal motive to the hostility. Nevertheless we think it will end, as the other quarrels of Europe were till lately accustomed to end, in the *status quo ante bellum*. Each of the poets will hold exactly the same place in the public and in each reader's estimation as before. Indeed our author's opinions of them do not materially differ from those which are generally entertained already, excepting his strange idolatry of Chatterton. It was perfectly well understood before, that Spenser had wrought a rich imagination into perplexing labyrinths of allegory; that Milton advanced into regions of which every other poet had stopped and trembled at the dark confines, and of which the inhabitants might almost have mistaken him, as to his intellectual grandeur, for one of themselves; that Shakespeare could make all sorts of human creatures with far less trouble than by the method ascribed to Deucalion and Pyrrha, of tossing pebbles over their heads; that Dryden performed wonders of diversified excellence both in poetry and prose, under what are called the frowns of fortune; that the works of Pope are the perfection of beauty in literature; and so of the rest. It was not necessary for this to be repeated at such length, unless for the sake of some bright and original illustration, or with the developement of some new characteristic in the genius and works of each of our well-known poets. But no man who has read and admired them, will read them the next time with any new perceptions derived from the work before us; nor will the gall which Johnson may have sprinkled on their writings, or on the features of their character, be at all removed by this long process of critical lustration.

From the beginning of this work to the end, there is a total renunciation of all method and regularity; it exceeds all former examples of literary rambling. The author seems to go through his subject by a succession of purely casual motions, just as we used, when we were boys, to go through a wood picking nuts, where our turning to the right, or the left, or going forward or backward, was determined, at each step, by what happened to pop on our sight at the moment. He will go on perhaps one or two pages with tolerable propriety after some particular topic; this topic vanishes in turning the corner of some unlucky sentence; another starts up, and is eagerly pursued about the same length, when this also slides out of sight, and leaves the pursuer to chase any thing that happens to present itself next. He will begin perhaps with a flaming eulogium of a favourite poet; at the tenth or twelfth sentence, the name of Johnson may chance to come across him; this is sure to send him off in a violent

invective against the bigotry, the spleen, the prejudice, the want of taste, and the illiberality of the great critic; quickly the impulse takes a turn, and shoots him away from Johnson to strike impetuously against the stupidity of the age, and perhaps the flimsy works of its poets; through these he dashes in a moment, and is gone, almost before we can cry out for mercy for them, to attack booksellers, antiquarians, metaphysicians, priests, courts, tasteless ministers of state, and proud mean-spirited patrons; it is never long, however, before he reverts to himself, with new avowals of independence of judgement, of ardour for truth, and worship of genius, and with very equivocal expressions of a humble estimate of his powers to do justice to his undertaking. For fifty pages together there shall be no sign of progress, but the advancing figures at the top. We are kept in a most violent motion but cannot get on. An active boisterous kind of diction whirls the very same sentiments, praises, and invectives, in an everlasting eddy. Each eminent poet in the train is overwhelmed with a profuse repetition of the same epithets of magnificence, which are rather flung at him than applied to him. The gentle bards are actually pelted with praise; the favours of their eulogist are sent from a cross-bow, and impinge on the revered personages with such a vengeance as to cause an echo through the whole temple of the muses. The impassioned violence of the author's manner, and his incomparably strange phraseology, prevent the continual recurrence of the same forms of indiscriminating applause and condemnation from acquiring exactly the appearance of common place. It is perceived indeed to be *his* common-place; but it is so different from that of other writers, that it maintains a cast of novelty for a considerable time, and leads us further than we should have been induced to go, if the same endless repetition of sentiments so defective in intellectual force had invited us in ordinary language.

A certain expression of ingenuousness and sensibility in the author's character, makes us resist, as long as we can, the conviction that this turbulence of the language does not arise from a vigorous intellectual operation, agitating the composition by a rapid succession of new forms of energetic thought, but from an impetuosity of temperament, rendered still more vehement by a continual recurrence of the mind, in its desultory course, to the same ideas. When this conviction can no longer be escaped, we do wonder to observe with how small a portion of effectual thinking it is possible to write many hundred pages.

A constant extravagance of expression, is the most obvious feature of the performance. The author never thinks of using

the sober established diction of simple criticism ; his feelings are always in an ebullition, and running over with a fire and steam that drive off all other critics and admirers of poetry, who are virtually reproached with being as cold as arctic fishes. For epithets and enthusiasm, Longinus was a Scotch metaphysician in comparison. He has just the language of a person who has seen something marvellous for the first time, and is telling it to persons who have never seen it at all ; the language in which the first adventurers to India might be supposed to tell, at their return, of elephants, and palaces, and Moguls, and temples, and idols of massy gold, and to tell it all over again with an impossibility of making themselves tired. The word "glorious" is applied to the poets and their verses, in a manner, and with a frequency, which would have irritated every man of those poets, if they could have heard this critic, into a resolution never to employ that word again. "Illustrious," and "immortal," would have been in danger of the same exclusion. The application to writers and their works, of terms appropriate to celestial subjects and beings, involves a profaneness, in which we wonder what literary advantage an author can see to reconcile him to the guilt. Shakespeare is here "divine," Milton is "divine," Dryden is "divine," Pope is "divine," Chatterton is "divine," and probably several others of the poets ; and how much more does any body know about them from such a description ? What is the use of being told of a "divine genius," a "divine soul," a "divine poem," or of writing or of reading that Dryden beheld in Shakespeare, "his divine master ?" What is to be learnt from this extravagance, except that the author has never accustomed himself to a discriminative estimate of the works that he admires, and that he has found out there is room enough in terms of vastness to hide the want of terms of precision ?

We shall not be required to give any regular account of the successive lectures, or of any one of them. The number is twenty, and the poets forming their subjects are Spenser, Shakespeare, Milton, Dryden, Pope, Young, Thomson, Chatterton, and Gray. We were more pleased with the vindication of Milton, against the illiberality of Johnson, than any other part. And the supremacy of Milton's genius and performance gives a better grace to the lecturer's extravagant language, than it could receive from any other of his subjects. We will extract some paragraphs in his best manner.

* Rousseau also is "divine" and "glorious." We are even told of "the glorious Fielding."

I have been defending the out-works of our poetical hero ; let me take a view of his large, and lofty citadel. Milton's poem is founded on our religion. Here the poet made a most judicious choice ; because by that choice, the sentiments of our best belief, and of our profoundest veneration, co-operated with genius ; to give a kind of reality even to the vast objects of his peculiarly amplifying, and creative powers. The choice was happy, for another reason. Conscious that those powers were of a magnitude almost more than human, he was determined that they should produce images worthy of their immensity. He knew that too excessive a greatness, in mind, in character, and in form, could hardly be attributed to the persons, and regions, which lay before him. He knew it ; and he took a flight without limits : he saw, and he presented to our sight, the most contrasted, and astonishing objects ; perfect beauty, and perfect deformity ; beings of infinite dread, and of infinite majesty. His theatre is unbounded space ; its scenes ; its machinery ; and its heroes, exist, and act, in unbounded duration. The descriptive powers of the poet ; his spirit, and his fire, are congenial with his objects. Those powers either give us a calm, but heartfelt delight ; they captivate our fancy with their serene, but expanded charms ; or we are irresistibly transported with their rapidity, and their ardour. Without any general, or infatuated prejudice ; but with nature, I hope, and reason, for me* ; Milton might dispense with those rules of accuracy which, perhaps, could not, with propriety, be altogether neglected by any other poet ; though by a generous poet, they will never be minutely observed : and I wish that I had ability, and importance enough, to enfeeble the reign of their coercion. In his serene, and beautiful ; and in his tumultuous, and tremendous scenery ; he arrests our eager attention ; he wins all the interest of our heart ; he converts fiction into reality ; he seizes, and holds fast, by his potent, magical spell, every faculty of the soul ;—by the thunder, and lightning of his muse ; or by the persuasion, and pathos of her eloquence. Who can object, and censure, because, in the fourth book of *Paradise Lost*, Satan, a spirit, invisible by nature, exposes himself, in a visible form, to the resentment of his adversaries ; when, at the side of Eve, in the same book, he starts up, from the toad, in his own shape, at the touch of the spear of Ithuriel ? Who, that is endowed with the power of reciprocating fancy, can thus object, and censure ; can admit comparative trifles into his mind ; while, in reading that exquisite book to which I refer, he is embosomed in the bloom, and bliss of Paradise ; while he imbibes the harmonious, the celestial strains, of our seraphick poet ? Who, that hath learned the best of learning ; to refine learning by sentiment ;—what active, and expanded breast, born with a passion for the great, and the unbounded, can harbour the frosty logick of criticism ; can attend to the cold severity of reason ; when they would restrain the poetry ; the inspiration of Milton ? While such a reader, in the sixth book ; a book of a more arduous, and astonishing structure, is agitated with as excessive rapture as poetry can give, and as human nature can bear ; will he not treat as a caviller, and a trifler ; will he not treat with a noble contempt, or indignation, the critick who shall remind him, that ethereal substances are necessarily invulnerable ; and that it was, therefore, their own fault, if they were crushed with their

* We congratulate the reader who can understand this sentence.

armour? Will not Johnson; will not even Addison shrink in his eye; while, in dread conflict, Michael, and Satan are engaged; the cherubim, and seraphim standing aloof, in anxious expectation; while the heavenly angels are appalled, when the cannon of Pandæmonium begins to play; while those recollected angels tear up the mountains, and launch them at the foe;—while all creation shakes at the tempest of this war; all but the throne of God! pp. 136—139.

‘ By being intimately conversant with Milton, our mental powers, and affections are purified, and exalted, to their highest degree of sentiment, by another cause, by *nature*; I mean, by their communication, and contact with a great mind. Milton’s genius, as I have already observed, naturally pursued images for which it was formed; it ranged amidst the vast, and unbounded; every thing, with *him*, is upon a great scale. Hence, if we are not absolutely in the dregs of mortality, the productions of his genius dilate, and sublimates our souls with collateral ideas. Certainly we must leave all earthly dross behind us, when we mount, with Milton, to the gold that bespangles the firmament. When we survey the august, and stupendous forms of his heroes, and demigods; when we listen to their new, but striking, and inspiring eloquence; to an eloquence characteristick of their forms; we feel an ambition for true greatness; for the noblest pursuits, and passions. When we travel, with *him*, through immeasurable space; through Earth, Erebus, Chaos, and Olympus; we look back on our own sublunary state with indifference; on human beings, with a mild superiority of sentiment. Our morality, and religion expand, with our excursions; we deem nothing so diminutive as human pride; indeed, this “great globe itself, and all who it inhabit,” seem but specks in the creation. If such effects are produced by a great poet, in the mind of the reader, I will not, with other criticks, elaborately endeavour to find a moral in Milton.” pp. 157, 158.

‘ What an extraordinary being was this man, whether we view him in his moral, religious, or poetical character! It is almost impossible for an unprejudiced, good, and susceptible mind, which is powerfully actuated with the love of poetry, and virtue; it is almost impossible for *such* a mind to recollect the full memory of Milton, without paying to that memory an enthusiastick homage; a kind of inferior adoration. I should suppose that no sensible, and feeling mind could read the following little plain account of him which is transmitted to us, from Dr. Wright, an old clergyman of Dorsetshire, without strong emotions. The Doctor tells us that “Milton lived in a small house; with but one room, as he thought, on a floor; where he found him up one pair of stairs; in a chamber hung with rusty green; sitting in an elbow chair; black cloaths; but neat enough; pale, but not cadaverous; his hands, and fingers, gouty, and with chalkstones; and that among other discourse, he expressed himself to this purpose; that were he free from the pain which the gout gave him, his blindness would be tolerable.” See Biog: Brit: page 3116: note at S S. Compared with this poor small house; and with its faded hangings of rusty green, how does the splendour of what Versailles was; how does the pomp of the Escorial shrink; and how are they obscured, to a vigorous, and well-regulated understanding; and to an active, and generous fancy! thus compared, to what an insignificance does a Charles the Fifth; to what an insignificance does a Louis the Fourteenth sink; before the august inhabitant of that humble tenement! before our moral, and poetical hero!” pp. 222, 223.

In the course of the work, there are many brief and often unsatisfactory discussions of literary questions. A flighty enthusiasm is ill adapted to speculation ; for this will often, in the critical department, require some aid from metaphysics, the introduction of which, in any considerable degree, our author deprecates, with an emphatic condemnation of Lord Kames and his *Elements of Criticism*. It may be true enough, that Lord Kames had not himself a very delicate taste, and that he and other northern philosophers sometimes extinguish all the charm of literary beauty by an extreme frigidness in their process of inquiring why it pleases, and that, in pursuing, this inquiry to the utmost reach of subtilty, they entertain too much contempt for those more obvious laws of feeling, by which any reflective man may ascertain the immediate cause of his pleasure in reading any work of eloquence or true poetry. But we may be permitted to observe, that if, as our author maintains, criticism should confine itself, and if all liberal criticism *must* confine itself, to explain only the more obvious causes of the pleasure, and the more obvious rules according to which literary performances must be executed in order to impart such pleasure, it would seem almost superfluous to comment at all on works of taste, since, thus far, no reader of sense will need the critic's assistance, or thank him for obtruding it. We can feel but very slight obligation to a critic, who is to do little more than tell us that this passage is beautiful, and the other sublime ; we were perfectly sensible of this beauty and sublimity before, and of an obvious and superficial cause of its pleasing us. It is a deeper explanation that we have to ask of the critic ; we would wish to ask him, in the general, what is that relation between the constitution of our nature and the qualities of sublimity and beauty which empowers those qualities to affect us so much, and, in particular, which of the laws or principles of that relation is concerned in the emotion we feel in any given instance of the effect of fine writing. If he is not prepared to do this, or at least to attempt it, we cannot receive him with any high degree of respect ; if he only proceeds to declare, here and there, his *feelings* of admiration, we shall be disposed to tell him that we also can *feel*, but that neither his feelings nor ours will be admitted by a third party, as the standard of truth in criticism ; and we shall endeavour to persuade him, as we ourselves are persuaded, that we may all gain a good deal of advantage by passing some time in the company of the Caledonian philosophers, who will endeavour to explain to us why we feel, and to ascertain some rules, independent of caprice, for distinguishing when we feel right. And our author may be assured, that no man ever had more

occasion for a little of this philosophic lore, than he has himself, according to the testimony of this very performance.

In the lectures on Dryden, nothing struck us more than the lax morality of our author, who is, notwithstanding, a zealous declaimer for virtue throughout the book; but he is so infatuated with the admiration of genius, that he seems to think it can do no wrong, as having something very like a privilege to frame a system of morality of its own, in contempt of that which has been instituted by the Creator of the world. Dryden very powerfully assisted to aggravate the depravity of the age in which he lived; and yet, from a consideration of his talents, his ardent poetical feelings, his poverty, the vices of his age, and the persecution of churchmen, who with unparalleled malignity and presumption took it upon them to censure the profligacy of his writings, the apologist contrives to make out that Dryden was a very proper man, and believes he was not without "the support and approbation of conscious virtue." He closes the case with the following passage, which, if it had appeared in an abler work, would have deserved the last possible severity of condemnation.

'Dryden's plays are licentious; and so far they tend to be unfavourable to virtue. But when *he* wrote, they would infallibly have been damned if they had been more chastised by morality. Congreve was never in the unhappy circumstances of Dryden, yet *his* comedies are far from being delicate. He knew that the manners, and taste of his time, demanded some moral sacrifices, if he meant that his plays should be successful. However, if stall-fed theology can convince me, that it would rather have starved than have written as loosely as Dryden wrote, I will give our poet no quarter for his dramattick immoralities.' pp. 381, 382.

As to Dryden's poverty, and its attendant miseries, which have excited so much generous compassion and indignation in the present and many other authors we are afraid we do not feel all the sympathy that we ought. We know indeed, very well, that nature has made it absolutely necessary to a great poet to consume at least a hundred times as much in diet and clothing as must suffice for one of us critics; (and this, by the way, is very likely to be one main cause of the hostility which we are sometimes reputed to feel against the tuneful tribe, whose voracity threatens us with famine)—but still we are very apt to excuse our insensibility with regard to Dryden, when we are told by Congreve that his hereditary income was a "competency" though he pleads it was "little more than a bare one," when we hear of his receiving for one dedication a present of 500*l.* (a sum of more value than 1500*l.* now) and when we know that he had a prodigious facility of composition, and might, as a writer, have been popular without being vicious. Even this apologist, however, cen-

sure him for the debasement to which he reduced himself in his notorious dedications. As to the versatility of Dryden's genius, and the very high literary excellence of many parts of his writings, we should coincide with any language of admiration short of that extravagant one habitually employed by Mr. Stockdale. We will make one more display of the quality of his diction, by extracting, from the conclusion of the lectures on Dryden, a passage on the influence of poetry.

‘It gives a more hideous deformity to vice;—more celestial charms to virtue; the heaven-descended magick of poetry accompanies its disciple through every transition of his life:—it actuates, and brightens his waking hours; it whispers peace and serenity to his dreams. It habitually works his mind to a gentle emotion;—a pleasing agitation;—a delightful luxuriance of fancy. The surrounding objects take a similar relief; and he is in a stronger and livelier contact with nature.—This poetical, and mighty magick, heightens, to his view, the tints, and fragrance of the spring; it gives a purer transparency to the waters; a more striking scenery to the course of a maj-stick river:—it elevates the mountains; it aggrandizes the dread magnificence of Heaven:—it inspires a demonstration of the existence, and providence of a God! We see, and we feel, that he was the authour of *our* solar system;—and that “*he made the stars also!*”

‘All *this* would seem Arabick, or romance; or even madness, to those, whose reading goes not beyond reviews, and whose virtue goes not beyond discretion. But I flatter myself,’ &c. &c. pp. 401, 402.

Chatterton occupies nearly 400 pages, and gives a boundless scope to all the lecturer's excesses, which rush forth in denunciations of the illiberality and ingratitude of the age and nation, in fierce invectives against Horace Walpole, Mr. Bryant, and the good burghers of Bristol, adorations of the “divine genius,” who is now in the “Elysian Fields,” in which, says Mr. S., “I have no doubt his vindicated and beatified soul enjoys eternal felicity,” and in awful intimations that the Almighty may never again “grant an equal phenomenon to an ungrateful world.” The whole voluminous amplification about this unfortunate young man is unnecessary and useless in a literary view, and parts of it are, in a moral one, really very disgusting. His genius is extolled to the last monstrosity of hyperbole; his persevering falsehoods relating to the poems, and his well-known vicious habits, are extenuated into innocence, if not into merit, and even the spirit that impelled him to his wretched exit is partly applauded. He was a great genius, the world treated him unhandsomely, and therefore he was absolved from moral and religious obligation. It was presumption to censure him if he scoffed at Christianity, if he abandoned himself to dissipation, and if he destroyed himself because he had not the

means of supporting it. We cannot profess to know how far any one will think such moral absurdity is atoned for, by the following sort of compliments to Christianity.

'A most generous, and heavenly system! which will always have the love, and the zeal of every sensible head; which is actuated by an honest, and feeling heart; of every independent, and ingenuous mind; whether he is smiled, or frowned on, by the hierarchy; who, by their luxury, and pride, and pomp of life, are the representatives of any thing rather than of the christian religion. So remote, indeed, is the time in which our Saviour lived; so extraordinary, and astonishing, are his mission, and character; and so far from the constant course of nature are all the other object which ushered, and accompanied his revelation; that an honest, and virtuous man may, to some degree, be a sceptick; but he will be a sceptick with that modesty, and moderation, which the subject of his scepticism deserves: while he doubts, he will revere; while he fears that a system which provides more effectually than all others, for the well-being; for the comfortable existence of mankind, may be human; he will most ardently wish that it may be divine! Such was the scepticism of the unprejudiced, and illustrious Rousseau. He states the main topicks, and arguments, in favour of christianity, and against it, when it is considered as a divine revelation, perspicuously, and completely; and he gives them all their force. I must honestly acknowledge, that the result of this fair, and dispassionate reasoning, is, a reluctant diffidence; with a preponderance of belief.'

'Such was the scepticism of the elegant, and sublime Rousseau; whose reasoning faculties were as acute, and vigorous, as his imagination was warm, and luxuriant. And I must think it an unquestionable truth; that deliberate, and vindictive hostilities against christianity; the best guide of our lives, the best soother of our woes; the best friend to all true pleasure; were never maintained by any man who was, at once, *good*, and *great*. To rail at it, or to ridicule it, are infallible proofs of a bad taste, and of a bad heart. To persecute this divine institution, from the press, with a malignity of the deepest dye; to attack it with a savage ferocity; to attempt to undermine it, with a miserable, and illiterate sophistry; to make it the subject of low, clownish gambols of the mind; which pass with the writer, and with his gang, for wit; *this* gothick warfare was reserved for our intellectual ruffians, and assassins; it was reserved for the literary profligacy of the present times.' pp. 139—142.

We lament that a man, who has had so many years granted him for the investigation of the evidences of Christianity, should be approaching near the period of his quitting the world, with so slender a hold on its consolations, and so dark an eclipse of its hopes. And how melancholy it is to hear him avow, that a very different kind of hope animates his ambition in the evening of his life.

'To liberal, benevolent, and generous minds, whose good wishes I hope to deserve, I here honestly and openly declare that I am not a little ambitious of a literary immortality; and it would gratify me extremely to feel the rays of its orient lustre warm, and animate my languid frame before it descends to the tomb.'

On this we have only two short and simple remarks ; first, this immortality does not await him, and secondly, it would be of no use to him if it did.

Art. V. *Dr. Gillies's History of the World, from the Reign of Alexander to that of Augustus.*

(Concluded from p. 118.)

AFTER the premature and sudden death of Alexander at Babylon, in consequence of a fever excited by intemperance, the question concerning the succession to his mighty empire naturally came to be agitated by his ambitious generals. He left no legitimate offspring ; but he had a half-brother named Philip Arrhidæus*, a youth of weak understanding ; and Roxana, whom he had publicly espoused, was pregnant at the time when she became a widow. It is said by Aristobulus, a contemporary biographer, that when Alexander was asked, immediately before his dissolution, to whom he bequeathed the empire, he replied, " To the strongest ; for my obsequies, I know, will be celebrated by strenuous funeral games among my generals." This anecdote is scarcely consistent with Diodorus's story of the will deposited at Rhodes, but never produced ; we would willingly reject an anecdote so disgraceful to the memory of the dying conqueror, who might, by a judicious appropriation of his dominions, or delegation of authority to his generals, according to their talents and popularity, have precluded the sanguinary contentions which overthrew all his plans of improvement, exterminated his gallant veterans, and covered the civilized earth with crime and devastation. The general history of this dreary period is sufficiently known ; and the details will be found in the present work, as well selected and arranged, perhaps, as their gloomy and untractable nature would admit. The most respectable character of the period was Eumenes, whose talents and virtues are familiar to the reader of Cornelius Nepos. We shall exhibit Dr. G.'s portrait of a contemporary general, Demetrius, the son of Antigonus, as far beneath the Thracian in real dignity, as superior in the splendid attractions which captivate the populace.

'To great military and great naval talents, he added the merit of finding out new means of exerting the one and the other, by inventing machines of superior efficacy in sieges, and gallies of unexampled size

* This name, as Dr. G. observes, is spelt Aridæus, by Curtius and Justin, contrary to the uniform practice of Plutarch, Arrian, and Diodorus. Some of the most eminent writers, among whom we may number Count Caylus, have committed a gross error by confounding this weak prince with the active officer who conducted the expedition and ceremonies of Alexander's funeral.

and inimitable swiftness. His mind refined by art, sharpened by science, and enlarged by an experience far beyond his years, was however fatally enslaved by the love of fame, and of pleasure : passions inflamed to the most vicious excess through the indulgence of his father, and the boundless servility of the Athenians. The extravagant honours heaped on him by the multitude, who treated him as their god, their saviour, the oracle, whom on all occasions they were bound to consult and obey, and whose decisions alone constituted right and wrong : these absurdities which appear to the modern reader equally ridiculous and unaccountable, originated chiefly in the external qualifications of Demetrius, operating on the fantastic and degenerate superstition of the times. His person, to use the language of antiquity, was arrayed in that dignity of beauty which beamed from the statues of the gods, and particularly from Bacchus, not the jolly divinity of modern poets, but the awful benignity of a conqueror, uniting the loftiest majesty with ineffable grace. Bacchus therefore was the model which the son of Antigonus aspired to rival both in his indefatigable exertions in time of war, and in the splendid festivities with which he improved and embellished the fruits of victory ; when glory summoned to arms, the most enterprising, the most vigilant of men ; but when the conflict terminated in triumph, relaxing into the softest effeminacy, and the most unbridled voluptuousness. Among all the surviving generals of Alexander, since Ptolemy was still contented to be thought the son of Lagus, Antigonus alone deduced his origin from Temenus, a descendant of Hercules, and the revered founder of the Macedonian dynasty. The pride of blood thus conspired with other peculiarities in Demetrius's situation to exalt his hopes and inflame his ambition ; his romantic enthusiasm received with complacency such distinctions as might be conferred on him consistently with the genius of paganism ; and the lightness of his ill-balanced mind was assailed, and completely overset, by flatteries in direct contradiction to the received maxims of the Athenians, in matters not only of religion, but of government and morals. He was honoured with the title of king, a title for many preceding centuries held in the utmost abhorrence by those zealous republicans. The establishment of annual archons was abolished ; and the Athenian year was thenceforward to be named after the priest of the new god Demetrius, the saviour ; his shrine was to be consulted instead of the Delphian oracle ; his name was to be substituted for Dionysius, in the festival of the Bacchanalia ; and by a law surpassing every extravagance of adulation, that despotism ever extorted from oriental slavery, all the words and actions of Demetrius were declared to be essentially characterized by piety towards God, and justice towards men. It is not to be imagined, however, that the Athenians were unanimous in this abominable prostitution of their ancient dignity. The disgraceful decrees proposed by demagogues and buffoons, were lashed with sharp ridicule in the comedies of Philippides and Menander, and rejected with scornful disdain by the indignant schools of Theophrastus and Stilpon. But the majority of a degenerate populace was not to be corrected by reason or ridicule ; and their resentment, long impotent in the field of battle, became again formidable in the courts of justice. Demetrius Phalereus, whose equitable and mild administration had greatly benefited his country, was tried in his absence, and con-

demned capitally. His statues were insultingly mutilated, and his friend Menander narrowly escaped death, having incautiously remained in person within the cruel grasp of an enraged popular tribunal.' Vol. I. pp. 410—412.

Yet the same Athenians, when Demetrius fled for refuge to their city, after having sustained a severe defeat under the banners of his father Antigonus at Ipsus, sent a messenger to inform him, that a decree had passed by which his entrance within their walls was prohibited. A favourable change in his affairs enabled Demetrius to inflict a magnanimous vengeance on the fickle Athenians. Having taken their city after an obstinate resistance, he summoned the citizens to the market-place. The whole body of the people had reason to apprehend that they were to pay dearly for their past offences, when they found themselves surrounded on all sides by the soldiers of Demetrius. But this terror was the only punishment he inflicted. Having gently chid them for their former ingratitude, he relieved their wants by a present of a hundred thousand measures of wheat; placed all offices of magistracy in the hands of persons most acceptable to the people at large, and left the Athenians in astonishment at his lenity and bounty, although he secured by firm garrisons the future fidelity of their commonwealth.

The decisive battle of Ipsus had not entirely ruined the fortunes and resources of Demetrius. He was master of several naval stations, and possessed a strong and well equipped fleet. So great was his power, that the victorious Seleucus desired an alliance in his family, and, though far advanced in life, demanded in marriage his youthful daughter, the beautiful and accomplished Stratonice. This second marriage brought Seleucus a son, but had nearly proved fatal, in a very extraordinary manner, to his blooming heir Antiochus. It is remarkable with how much sympathy, unmingled with any disgust, the ancient historians mention this romantic and well known incident*. The criminal indulgence of an incestuous passion, on the part of the son, is but an amiable symptom of a warm temperament; and the transfer of a favourite wife, on the part of Seleucus, to his love-sick heir, is an illustrious triumph of paternal affection! This affair is not so much a proof of turpitude in the personal character of the parties, as of the corruption of moral principle, the baseness of the sexual attachments, and the degradation of half the community, which in almost every period have been observable in the eastern world, when left, without superior

* A similar story is told of Perdicas, king of Macedon, his father's mistress Philas, and the celebrated physician Hippocrates, who was born at the isle of Coos, 460 years before Christ. *Rev.*

aid, to the strength of human reason and the domination of the passions. We can readily estimate and account for the depravity of an age, in which the being who should have sustained all the refined and tender relations of sister, wife, and mother, and contributed by innumerable means dependent on these relations to the welfare of society, was considered not as an object of esteem, but as a means of enjoyment, not as an equal friend, but as a property and a convenience, a subject of purchase and transfer.

The events arising in the subsequent periods of the history of Alexander's successors, are little better than a chaotic scene of robbery and assassination, of violence and vice. Revolutions of states, and sudden reverses of fortune, are indeed frequent; but the characters engaged in them are in general too despicable and flagitious to excite interest, and the frequency of change deprives it of the charm of surprise. The powers which act a conspicuous part in this complicated drama, are the kings of Egypt, Syria, and Macedonia, together with the commonwealths of Greece that still retained their independence. The kingdom of Thrace was soon united to that of Syria: but in this turbulent period several new principalities arose in Asia; such were the kingdoms of Pergamus, Pontus, Bithynia, and Cappadocia. The most interesting scene of this period is exhibited in the reigns of the first Ptolemys in Egypt. This kingdom in a great measure escaped the commotions which agitated the rest of the Macedonian empire; and while other kings were busied only in struggling for power, its wiser monarchs diligently cultivated the arts of peace, and successfully patronised the commerce, agriculture, arts, and science of their rich possession. The first Ptolemy, surnamed Soter, greatly improved the internal prosperity of his kingdom, and founded a school of science at Alexandria, which continued to be celebrated down to the ages of barbarism. This new seminary of learning, beside cultivating the knowledge of the already received Grecian sects, produced four new schools, altogether distinct from the established philosophy. These were the school of critics and commentators, in which Aristarchus and Didymus afterwards flourished; the school of geometry, rendered illustrious by Euclid, Menechmus, and Nicomedes; the school of astronomy, adorned by Eudoxus, Hipparchus, and Ptolemy; and the school of medicine, which produced Erasistratus, Herophilus, and Serapion.

During the succeeding reign of Ptolemy Philadelphus, the internal prosperity of Egypt reached its summit, and the school of Alexandria arrived at its greatest celebrity. It was at this period, that the Septuagint translation of the scriptures

was executed, for the use of the Alexandrian library. About the same time, the poets Aratus, Callimachus, Theocritus, Lycophron, and Apollonius, produced their works, many of which still afford pleasure to the classical reader. Dr. Gillies has very properly introduced several biographical sketches in different parts: he is happy, we think, in the following character of Lycophron.

‘The dimmest star in the poetic pleiades is the muddy and mysterious Lycophron. Neither the oracular responses of Delphi, nor the Sibylline verses, nor other parallel productions of priestcraft and superstition, had yet been combined among the Greeks, into any long continued texture of prophetic poetry. At length the Cassandra of Lycophron made its appearance, in the same age when the Hebrew volumes, being first unrolled to profane view, might be expected to excite this unequal competition and feeble rivalry of the muses. But the hallowed strains of Sion, defying imitation in their awful sublimity, are far surpassed by Lycophron in elaborate darkness. By Cassandra, or Alexandra, for his prophetess had both names, heroes and gods are denoted by their emblems or achievements; a legendary tale is substituted for the description of a country; events are crowded in endless succession; the bounds of space and time are enlarged and contracted at pleasure; and even the distinct provinces of our senses, of all things the most clearly separate in themselves, are amalgamated and confounded in the melting furnace of an over-heated fancy. Amidst all this wilderness of disorder, Cassandra, commencing with the ill-fated voyage of Paris to Lacedæmon, sketches out however the general history of the Trojan war, expatiating on the disasters which followed it. She next adverts, in the darkest imagery, to the two great original causes of hostility between the eastern and western continents, the rape of Europa, and the expedition of the Argonauts; and then traces these original landmarks and exuberant fountains of fable, through all the occurrences connected with them, down to the Ptolemean age. After repeated perusals, Lycophron, according to associations, created by differences of studies and pursuits, will appear to some readers altogether unworthy of the pains necessary to be bestowed on him; by others, when its difficulties are surmounted, the Cassandra will be prized as a rich mythological epitome, in the richest and most beautiful of all languages.’ Vol. i. pp. 618—620.

In morality, the kings of Egypt had little to boast over their neighbours in Asia and in Europe. Both Ptolemy Soter and Philadelphus allowed themselves in polygamy, which had become the common practice of the Grecian kings, and to which incest was commonly joined. The subsequent Syrian and Egyptian monarchs, indeed, more frequently espoused their sisters than any other females, and withheld none of the sensual indulgences of Asiatic luxury from their depraved and wayward appetites. The consequence of this relaxation of morals, was obvious in the debased and despicable character of both sexes; the degeneracy of the

princes naturally followed the unworthiness of their mother. Nothing either of wisdom or of valour could be expected from princes moulded in the haram, and whose tender years were entrusted to women without estimation, or to emasculated slaves. So debased, indeed, was the character of this miserable race, as to justify the strong language of Plutarch, who calls the last of the Ptolemys and Seleucidæ, "worms and venomous reptiles growing out of the carcase of Alexander's once flourishing empire." (in Alexand.)

Such was the state of the Greek kingdoms when they fell under the dominion of Rome; and such, too, was the state of Rome itself, at no long interval of time, when the "Sun of righteousness arose" to dispel the darkness which had so long benighted the heathen world; to exhibit vice in its native deformity; and point out the only path to true morality and happiness.

Our limits will not permit us to take notice of the interesting struggle for liberty exhibited by the virtuous Achæans during this turbulent and flagitious period of history; nor of the progress of the Romans, from their obscure original, till they obtained the dominion of the world. The achievements of this gigantic power form the chief subject of the last volume, and give that part of the work a pleasing appearance of unity, of which the preceding details are unfortunately destitute. Dr. G. professes to have bestowed considerable attention on the ruder Asiatic tribes. We shall select his account of the Parthians, so celebrated for their long protracted struggles with the Romans, for our last extract:

* They had been formed, as we have seen, from a mixed assemblage of Scythian, or Slavonian tribes: each tribe consisting of warriors and horsemen, slaves to their Chieftains, and of miserable peasants, who sometimes served on foot, but were of no account in the state or army. With the growing prosperity of the empire, these military slaves continually augmented by purchase and propagation, as well as by conquest, and were trained by their masters to war and horsemanship, not less carefully than their own children; the chieftains or nobility vied with each other in bringing to the standard of their King well disciplined squadrons, at once their property and their pride, so that Parthian armies, amounting to fifty thousand cavalry, sometimes did not contain four hundred freemen. Uncouth as such institutions may appear to the civilized nations of Europe, they long prevailed in modern times among the Mamelukes of Egypt; and the founder of the Russian greatness, when he set himself to improve an empire, comprehending the original seats of the Parthians, found an army of 300,000 men, composed of slaves of the nobility. Although we have seen that agriculture and commerce were not neglected by the humbler subjects of Mithridates, yet the flower of his nation is described as constantly employed either in hunting parties, or in military

expeditions, and always on horseback, even in the streets of their cities. On horseback they visited, feasted, and celebrated all their public solemnities. Besides the equestrian archers, who fought flying, and wearied out an enemy by often renewed assaults, they had heavy cataphracts, or cuirassiers, clad in the steel of Margiana, a province immediately eastward of Parthia, armed with long lances, and bearing a wonderful resemblance in all points with the chivalrous warriors of the middle ages. In those ages, the institutions of Knighthood, in which combatants entered the lists on horseback, with extraordinary splendour, displaying more extraordinary valour and address, is said by an eminent historian to have occasioned the predilection for cavalry so long prevalent in modern Europe. But as this predilection appeared still more conspicuously, and continued still longer among the Parthians, it ought to be regarded, not as the consequence, but rather as the cause of knighthood and other corresponding distinctions, since in Parthia those only could wear the ring, the cincture, and the clasp, to whom the king assigned such ornaments as rewards for equestrian dexterity. Among this warlike people, collected from rude clans, into a great nation, some also appear to have been hereditary. There was an officer who acted as a sort of deputy to the king in marshalling the cavalry, and was entitled by his birth to crown every new sovereign. This officer was named the Surena: his dignity devolved from father to son: when Parthia was governed by weak princes, the power of the Surena, proportionally rose in the scale; and from his right of officiating at the ceremony of coronation, we shall find examples in which he presumed to dispose of the monarchy. In adorning themselves and their horses, the Parthians, as they advanced in opulence, shewed the utmost extravagance of Barbaric finery. Their dress consisted in the tiara, the double tunick, and the large pantaloons inclosing the legs and thighs, and defended towards the extremities with buskins of red leather, often studded with pearls. On public occasions they assumed the *candys*, which the Medes had borrowed from the Assyrians; a floating resplendent robe, whose lateral openings allowed a free motion to the limbs, and displayed the richness of their inward attire, embroidered with gold, and dyed of various colours. Their cinctures, bespangled with gems, are compared by the poets to the flowery meadows of Sicily. Bracelets, necklaces, and ear-rings were ostentatiously worn by men: whereas women could derive but little pride from female ornaments, being debarred from all public assemblies, and condemned to that humiliating servitude which universally takes place wherever polygamy prevails. Yet the sternest dominion of husbands and masters, the kings of Parthia often exercised over the bravest warriors, and proudest nobles. Whoever among them offended the king, had his head and right hand severed from his body. Terror was the principle of the government; ignorance, presumption, ferocity, and unbridled luxury, were the national characteristics: and a people who obeyed only through fear, could not fail to domineer without mercy, when, having become the great paramount power in Asia, they were entitled, according to received maxims in that quarter of the world, to spurn all nations as their vassals.' Vol. II. pp. 542—546.

Dr. Gillies's work is chiefly estimable as a faithful and comprehensive narration of events, during a very important period in the history of human affairs. We should be happy to add,

that it exhibited philosophic views of these events, investigated to their origin, and unfolded to their consequences. But if he has contributed few discoveries, he has furnished a valuable collection of facts, to the science of general politics. His opinions, if not particularly original or sagacious, are mostly liberal and sensible. The style of his volumes will certainly not recommend them to popular favour. It is too declamatory to be precise, and too involved to be quite perspicuous; it is laboriously polished, and loaded with a pomp of epithets, but is rarely to be applauded either for beauty or force. It is with no reluctance that we avoid entering into particulars: we shall not hold up to ridicule a work of very considerable merit and utility, the fruit of extensive erudition and continued industry, by collecting the instances of affectation; such as, in describing Cleopatra's galley sailing up the Cydnus, "Poetry has copied faithfully from history, a scene which cannot by fancy be embellished;" or "battles deformed by fictions:"—of vulgarism, such as "ruled with a high hand;" "cowed the courage of that barbarous enemy:"—of bad English, such as "reigned (*governed*) the East," &c. &c.:—of puerile alliteration, such as "the *Argyraspides* . . . seemed likely to occasion more mischief by mutiny, than benefit by bravery." The faults of the work will be readily pardoned by those who are capable of appreciating its merits.

Art. VI. *Discourses, Moral and Religious, adapted to a Naval Audience*: Preached on board his Majesty's Ship the *Tremendous*, John Osborn, Esq. Commander, during the Years 1802, 1803, and 1804. By the Rev. Robert Baynes, LL. B. 8vo. pp. 618. Price 12s. boards. Longman and Co. 1807.

THAT so many thousands pass their days on the deceitful ocean, is not among the smallest of the moral evils created by the lust of wealth and the rage of war. A ship crowded with males, who are compelled to a temporary celibacy, and deprived of the virtuous polish which the other sex imparts to social intercourse, while they are exposed to the company of vice in a situation which affords no retreat, becomes the crucible of the mind. If only the virtuous few can endure the fiery ordeal, what must be its effects on the refuse of the earth, who crowd the decks of a man of war? Yet in that situation precisely where the virus of human depravity is thus concentrated, religion, the only antidote, is almost entirely excluded. The day of sacred rest keeps alive a public sentiment of religion in the earth; but its return is scarcely perceptible on the waters. The institutions therefore of social worship, which contend against the atheism of the world, seldom employ their salutary influence where they are most needed.

Since both war and commerce are unhappily too much the rage, to leave any hope that the number of those who tenant the surface of the deep will be speedily diminished, we are glad to resort, for consolation, to any efforts which may be made toward rendering their mode of life less destructive to their own eternal interests, and less abhorrent from the purified feelings of the Christian. Such reflections give a pleasing interest to this volume of naval sermons. They might also attract peculiar attention on other accounts; for if sermons preached at the drum head to the conquerors of Austerlitz would be deemed curiosities, how much more the discourses pronounced on the decks of the British navy, to such heroes as have hurled the thunders of Trafalgar? In every respect, therefore, the preacher now before us appears interesting, while inclosed in his wooden walls, encircled by his blue-jacket audience, attempting to teach the art of thinking to the most thoughtless of mortals, and to melt into contrition the stubborn hearts of oak.

'I fear,' says Mr. Baynes, 'sailors in general have not the opportunities of receiving either moral and religious instruction in a manner that might be wished—though, of late years, there has been much improvement in this respect; and will be still more so, whilst the interests of Religion receive the fostering care and anxious attention of those, who to rank and consequence in their profession, add both wisdom, bravery, virtue, and Religion. But I yet fear, there are some brave and otherwise sensible and good men (but who, unfortunately, may not have been much in the way of religious instruction) that might advance their own apprehensions of the injury that might be derived to the service by *cowing*, as it might be termed, the minds of sailors with moral, and particularly religious, impressions. But, I apprehend, wiser men will advance, that there can be no *genuine*, moral reason, why they, any more than any other set of men, should be denied due instruction in the paths of Virtue and Religion; and consequently, the almost only means by which they can experience that benefit and happiness, which is generally allowed, I believe, to be the result of honest, regular, prudent, and religious practices.' pp. 592, 593.

The volume contains sixty-four discourses, two of which are introductory. There are five on the general design and history of the Scriptures. About forty sermons are devoted to the consideration of sins and duties, in which a commendable share of attention is paid to their particular connexion with a seafaring life. The remaining discourses relate the history, and teach the doctrines, of the Gospel. The concluding address was delivered at the execution of three men for mutiny.

The copious list of subjects, many of which are very appropriate, indicates a laudable anxiety in the preacher to adopt the example of him who said, "I have kept back nothing that might be profitable to you; for I have not shunned

to declare to you the whole counsel of God." Indeed the whole volume loudly controverts a common opinion, that none but the meanest of the clerical profession will choose to labour on the barren deep. His Majesty's ship the Tremendous has possessed the advantage of instructions, far superior to those which are bestowed on many a populous parish. Mr. B. has evidently aspired to discharge the duties of his office with the utmost benefit to his floating flock. His good sense has avoided all attempts to instruct sailors in the abstruse distinctions of metaphysics; yet he has allured them to the use and improvement of their reason. With a fidelity which intitles him to the highest praise, he has denounced the sins of drunkenness, swearing, and lust, even on the deck of a man of war.

Mr. B., however, has not made the most of his situation, or his audience. Sermons to seamen should aim to produce, in their minds, an irresistible habit of beholding their Creator in the various impressive phenomena of the ocean on which they wander. Nor should such peculiar references to the Redeemer have been neglected; he might be often presented to view, either sailing on the deep, preaching from the stern of a vessel, walking on the waves, or silencing the tempest. The preacher was perhaps unwilling to remind them too frequently, what a thin partition divided them from eternity. But why has he not imitated the Scriptures in their short sentences, abounding in sudden interrogations, and rapid, cutting appeals to the heart and conscience? To us, a temperate and judicious admixture of hilarity seems an essential requisite in the composition of good marine sermons. The style which Mr. B. has adopted, is by far too grave and tame for his audience; his diction is too elevated, and his sentences too circuitous. Our readers, however, will be desirous of judging for themselves. On the very delicate subject of the profession of arms, the preacher says,

"It is clear, from the above statement, that no war is morally justifiable but upon defensive principles; and those who, by their counsels and authority, set on foot any other sort of warfare, are but so many cut-throats and robbers, whatever success may crown their projects; or however dignified by the appellation of glorious, those actions may be that have contributed to it. Such, indeed, is the depraved state of men's hearts, that I am afraid there have been but few wars, where the motives or principles either of those who opposed, or those who defended, were strictly justifiable.

"However, as I once before explained to you (*Disc. XXI. p. 205*), the instrumental agents in war have nothing to do with the principles by which it is begun or carried on: they are equally to do *their* duty: whether the cause they are engaged in is a good or a bad one; for it is presuming an acquaintance with reasons and motives for entering into a war, in individuals not in the sphere of possessing *them* (it): whose judgement and opi-

nion being allowed to operate on their services—whether a war should be carried on or let alone—would totally destroy all dependence either for success or security in any war. *They* might refuse their services to the support of a war, in *their* opinion bad or dishonourable, which, in the opinion of those, who, having a better opportunity of being acquainted with its merits, consequently possess a better judgement to decide—is considered a very just and honourable one.' pp. 382, 383.

Though in many respects Mr. B. has inspired us with very sincere respect, we have to complain of a capital fault, for which no minor excellences can atone. He may appear a divine among sailors; but his theology savours more of the ship than the lamp. He sometimes approaches near to the sentiments of divine revelation; but this is, apparently, more by accident than design; for, at the very next step, he advances assertions which are hostile to the very existence of the gospel. Several of these theological sins we had designed to expose; but our limits compel us to notice only one. It is in the prayer which Mr. B. puts into the lips of the mutineers, who were just about to pass from a public execution to the tribunal of the eternal Judge. They were taught to pray, that their violent death might "serve as some expiation for the many sins they have committed against" God. (p. 616.) This is implored, indeed, "through the merits of him who went through still greater sufferings for us all:" but if these unhappy men understood either their own guilt, the character of their Judge, or the nature and design of Christ's atonement, they would have shuddered to offer their own death as any expiation for their crimes. Most gladly would we avoid considering this language, from so respectable a preacher, as betraying the melancholy secret, that, whatever complimentary notice he may pay to the atonement, he is far from being deeply and cordially acquainted with the essential nature and reasons of that grand expedient, for reconciling the interest of the transgressor with the honour of Divine Justice and the good order of the universe. When the cross of Christ becomes the vital principle of our religion, we shall be in as little danger of stumbling on such language as Mr. Baynes, on more than one occasion, employs, as a sound protestant will be of praying by accident to the Virgin Mary.

Art VII. *The Metamorphoses of Publius Ovidius Naso*, in English Blank Verse; translated by J. J. Howard. 2 vols. 8vo. pp. 627. Price 1*l.* 1*s.* bds. Hatchard, Symonds. 1807.

THE "Thousand and One" tales of Ovid are of considerable value as a literary record, and a depository of the Heathen creed. The stories combined and preserved by him for the amusement and consideration of these happier times,

furnish important testimony to the truth of the Mosaic history by their correspondence, or to the necessity of the Christian Revelation by their absurdity. But the advantages that may be derived from consulting the *Metamorphoses* are not so obvious, or so free from the dangerous mixture of indelicacy, as to merit much attention for the work from the general English reader. We are not disposed, therefore, to regard an elegant and uniform version of Ovid, as, in the strict sense of the term, a *desideratum* in English literature. There is but one respect in which Mr. Howard's design, in undertaking the task of translation, intitles him to the gratitude of the public. A modest dedication to Lord Lonsdale informs us, that he has endeavoured "to render the beauties of Ovid more accessible to English readers, and to chasten the pruriency of his ideas and his language, so as to fit his writings for more general perusal."

This is the whole of his dedication ; beside which there is neither preface, note, nor comment. Our task in noticing his work will therefore be very short.

As to the merit of chastening the licentiousness of some expressions, and softening down the high colouring of his original, we cannot but allow Mr. H. the full extent of his claims. The version, however, which is so sedate as not to injure his readers, will unfortunately be found, at the same time, so dull as not to interest them. Of all the *classical* poets, perhaps there is none more unsuitable for a blank verse translator, than Ovid ; the nature of his subject, and especially the quality of his style, decidedly point out the luxurious, the lively, the polished couplet, as the dress in which he should be arrayed. But of all blank verse, perhaps Mr. Howard's is the most unfit for the purpose. Ovid does not record a more wonderful metamorphosis in his whole work, than that which he himself has undergone, by drinking the waters of Lethe from the hand of a British conjurer.

There is but little to distinguish Mr. H.'s poetry from plain prose, except the unquenchable spirit and irrepressible vivacity of the original, which imparts, now and then, a little animation to the meagre lines ; excepting also some turgid expressions, partly used to heighten the dignity, and partly to equalize the metre ; and excepting further an uncouth inversion of language. Medea, gathering herbs, is said to visit some rivers which

" many afforded ;
 ————— and the rushy shores
 " Of Bzbe some contributed."

In another place, the author thinks proper to mention

"The rites of Esculapius introduc'd
Into the town of Romulus:"

"That some *immense* calamity was nigh."

In the following curious lines, Phœbus is directing his son what track to take in the heavens: the whole force of his warning falls upon the negative, which Mr. Howard most wisely throws as far off as possible, and conceals in the unemphatic place of the verse;

"let thy right wheel
Approach the tortuous snake *not*."

We have met with several instances of false quantity, and bad grammar.

mute
"Were all her woes, nor in *travailing* voice, &c."

"Thou *cast* thy garments from thy breast."

Manes is made a monosyllable; *weep'd* and *sweep'd* are substituted for wept and swept. There are not a few heavy lumbering lines of ten monosyllables, almost as awkward as this:—

"The aunt proud boasts the new-made god's great power."

There are also many vulgarisms, such as *pincer-like*, *dabbling*, *tattling report*, *full-cramm'd*, &c. &c.

The translation exhibits, however, occasional marks of ingenuity. The names of all Actæon's pack, which Addison entirely omitted, are given by Mr. H. in English, and indeed are pretty well translated. At a single whistle we have Tracer, Ranger, Blackfoot, Killbuck, and Snap. To enable our readers to form some opinion respecting the absolute and comparative merit of Mr. Howard's poetical endowments, we will make two short extracts; prefixing the passage as it stands in the original; and also subjoining the corresponding translations of Addison and Dryden.

OVID.

Interea, volucres Pyroeis, et Eous, et Æthon,
Solis equi, quartusque Phlegon, hinnitibus auras
Flammiferis implent, pedibusque repagula pulsant.
Quæ postquam Tethys, fatorum ignara nepotis,
Repulit, et facta est immensi copia cæli.
Corripuere viam, pedibusque per aëra motis,
Obstantes scindunt nebulas; pennisque levati,
Prætereunt, ortos isdem de partibus, Euros.

HOWARD.

Meantime neigh'd aloud
In circling flames the winged steeds of Sol,
Pyroeis, Æthon, Phlegon, Eous swift;
And with impatient hoofs the barrier beat;

Which Tethys, ignorant of her grandson's fate,
Drove back: and open laid the range of Heaven.
Swiftly they hasten—swiftly fly their heels
Thro' the thin air, and thro' opposing clouds,
Pois'd by their wings, the eastern gales they pass
Which started with them.'

ADDISON.

"Meanwhile the restless horses neigh'd aloud,
"Breathing out fire, and pawing where they stood.
"Tethys, not knowing what had pass'd, gave way,
"And all the waste of Heaven before them lay.
"They spring together out, and swiftly bear
"The flying youth thro' clouds and yielding air;
"With wingy speed outstrip the eastern wind,
"And leave the breezes of the morn behind."

Mr. Howard is evidently the more faithful translator; but we are surprised at the gross ignorance of prosody which is evinced in his mode of enumerating the horses. In respect of poetical finishing and sweetness, it must be quite unnecessary to make any comment on these *rival* versions. Mr. H. would perhaps think it an indignity, to set him forth as a competitor with old Sandys, who we are satisfied is in some instances more than his match; being equally anxious to consult the author's reputation, and the reader's patience, we shall make but a short comparison of his version with that of Dryden, by whom it is a less disgrace to be vanquished.

OVID.

Quam male consuescit, quam se parat ille cruori
Impius humano, vituli qui guttura cultro
Rumpit? et immotas præbet mugitibus aures?
Aut qui vagitus, similes puerilibus, hædum
Edentem, jugulare potest?

HOWARD.

* Soon, by ill custom warp'd, does he prepare
To bathe his impious hands in human gore,
Who severs with his knife the *lowing throat*
Of the young calf; and turns a deafen'd ear
To all its *cries*: or who the kid can slay
Moaning in plaintive tone like children's cries.

DRYDEN.

"What more advance can mortals make in sin,
"So near perfection, who with blood begin?
"Deaf to the calf that lies beneath the knife,
"Looks up, and from her butcher begs her life.
"Deaf to the harmless kid, that, 'ere he dies,
"All methods to procure thy mercy tries,
"And imitates in vain thy children's cries."

Art. VIII. *Thoughts on Education.* By Maria Benson. 12mo. pp. 240. Price 5s. bds. Boothroyd, Pontefract; Longman and Co.; Williams and Co.

THIS Lady does not pretend "to offer a regular system on education, but merely to point out those things which she esteems defective and erroneous in the modern plans of instruction." Had the execution of her work possessed a merit corresponding to the rectitude of her principles, we must have announced it with unqualified approbation; but we are concerned to find, in a treatise of so useful a tendency, so many blemishes in composition and style. Our author very properly censures the neglect of tutors to instruct the young in the elementary sounds of their native tongue; yet she herself seems incapable of discerning an aspirated *h*. Nor are her sentences so correctly constructed as always to convey definite ideas of her meaning. We read with as much candour and patience, as men of our occupation can be supposed capable of exercising, but we confess we were thoroughly wearied by the tautological introduction of "Young people ought." There is also a deplorable inaptitude in the facts which Mrs. B. advances, with the design of supporting certain positions. A short extract from one of the amiable Duke of Burgundy's letters to his banished tutor, which contains nothing that might not have been uttered by any man of sensibility who admitted the idea of a superintending providence, is pompously brought forward as an incontrovertible evidence of the supernatural influence of the Holy Spirit on the human heart. In recommendation of children being instructed in drawing, we have a warm eulogium on portrait painting: and in proof of the advantages to be derived from a knowledge of music, we are favoured with the account of a young infidel being roused to serious reflection, and finally reclaimed, by hearing airs which reminded him of his deceased mother, and her long-unheeded precepts. In her chapter on reading, Mrs. Benson gives us a collection, rather than a selection of books, which in her opinion may be admitted into the juvenile library: we shall not pretend to say that these volumes are distinguished because our author was not acquainted with others, though we certainly cannot give any reason more satisfactory for the preference of some articles in the catalogue. "The Asiatic Researches, by the late Sir W. Jones," is not, we apprehend, *peculiarly* adapted for the use of the juvenile reader; it would seem from Mrs. B.'s mode of announcing it, that she considered him as the sole author of that work. We beg leave to refer her to Mrs. More's *Strictures on Keate's Narrative of the Pellew Islands*. Few Voyages are admissible into a school-room, on account of that indelicacy which is

mingled, more or less, in all accurate descriptions of savage life.

The following extract we select as a favourable specimen of Mrs. Benson's talents.

‘ On the immense disparity that exists between man and his Creator, they should be led further to reflect, that even the most exalted in mind, rank, or fortune, are preserved by the bounty of their heavenly Father, and as the creatures of an hour, are liable to be torn from all which they possess at any moment, when he sees fit to call them from hence; nay more, that they may during the present state of being be deprived of these advantages;—that poverty may come as an armed man, and the shafts of sickness may enter their dwelling, depriving them of those possessions in which their pride is centred, or of those faculties, whose superiority they vainly boast.

‘ Children are not sufficiently impressed with the nothingness of those things, respecting which persons disquiet themselves so much in vain. Almost as soon as they are capable of making observations, they behold the homage that is paid to external circumstances, that rank and fortune are the grand objects to which mankind direct their attention, and that possessed of these, an individual seldom fails to secure the outward marks of respect;—that the rich and the great of this world, be their principles and character what they may, are followed and caressed, whilst true merit languishes in obscurity.

‘ Is it wonderful then, with such examples before their eyes, that children should grow up with corrupted dispositions and perverted judgments? from the outward survey which they early begin to take, they look inward, and examining their own situation, attainments, and prospects, imagine they see those qualifications in themselves, which entitle them to a high degree of distinction.

‘ They enter into society, where they mingle with those who have been educated on equally erroneous principles, and from a continual competition for precedency, they are exposed to incessant mortification. Every instance of respect, which is shewn to another, and from which they are excluded, renders them miserable, and from envying they begin to hate the object of their rivalry. From an unworthy ambition to rank with those above their own level, they sink below it, and inordinate in their self-esteem, find few whose attention to them is sufficient to gratify it; and the least estimable characters whom they could probably have selected, those few will in general prove to be. None will punish themselves so far as to bear with the insolence of pride, but those who have some sinister view, which it is their immediate purpose to answer.

‘ How common is the observation, when speaking of this detestable vice, “that every one would wish to have a proper pride.” This too is so frequently repeated in the presence of children, till they at length consider pride as a quality, which it is essentially necessary they should possess. But what is meant by a proper pride? The persons who use the term, will not find, if they search the scriptures, which ought to be the rule of their conduct, that any pride, of whatever species, is there commended. St. Paul, in writing to the Philippians, says, “In lowliness of mind, let each esteem others better than themselves.”

‘ But if the proper pride, of which persons speak, is that principle which

is to raise them above the meanness of committing an unworthy action, it may be observed, that by a much higher principle than human pride, must the heart be restrained from any evil tendency, to which it is prone. And indeed, in most characters, where pride seems a predominant feature, much meanness of conduct is discernible.

A large proportion, however, of the "Thoughts on Education" are very excellent. The chapter on "Candour and Prejudice" has peculiar merit. The author's grand and uniform object is to form the Christian character; she seems deeply sensible of the arduous, but important nature of her task; and offers a variety of valuable and pious remarks which we may very properly recommend to parents in general, as deserving their careful consideration in the discharge of their momentous duties.

Art. IX. *The Peasant's Death*; or, a Visit to the House of Mourning: and other Poems. By John Struthers (Gorbals) 8vo. pp. 112. Price 2s. 6d. Ogle, Glasgow; Ogle, London.

THE favourable opinion expressed in our review of Mr. Struthers's former production, the *Poor Man's Sabbath*, (Vol. II. p. 742) is for the most part applicable to the poem now before us. If it never rises to a splendid exhibition of genius, it never sinks into triteness or vulgarity. Its principal charm is the fidelity with which it represents the closing scene of a pious cottager's life; a subject so tenderly interesting requires no ornament in the recital to awaken the sympathy of a benevolent reader, and summon the compassionate tear. The minute particularity of the description assumes at times an air of *naïveté*, which in other connexions might seem too familiar or low, but has here the effect of giving a pathetic reality to the narrative, which can never be produced by vague and lofty declamation. Having described the sickness of the peasant, and the wife's anxieties, Mr. S. depicts the simple occupations of the last evening with an artless truth, which will be sure of its impression on all who are experienced in the afflictions of domestic life. The circumstances mentioned in the third stanza are deemed ominous by peasants in many parts of the country; the season of winter is judiciously selected to harmonize with the subject.

‘ But first the children must be put to bed;
 For drowsy languors, listless, o’er them creep;
 No father’s fond caress to make them glad,
 Nor trick, nor tale, to shift the hour of sleep.
 Still, little John, her eldest boy, will keep,
 With filial care, her company awhile;
 Will listen to her plaint, and with her weep,
 Or dwell with transport on her transient smile,
 When fears of future woe she struggles to beguile.

Yet, soon o'ercome, he too begins to doze,
 His closing eyes confess the drowsy power,
 And, said his prayer, he hastens to repose,
 For tir'd attention can apply no *more*.
 Then, solitary, all the long night o'er,
 She counts the lagging minutes one by one
 Listening, at times, the wild wind's stormy roar,
 At times, her husband's feeble, weary groan,
 Which, as it rises slow, she mingles with her own.
 Meantime, the storm more strong begins to blow,
 The rattling hail behind the chimney rings,
 And, rising wild, the fancied notes of woe,
 All mournful, sweep from echo's airy strings.
 Shrill Chanticleer, unwonted, claps his wings,
 And thrice he fills the cot with echoes drear;
 Sudden the jattering door wide open flings,
 As raising up its voice distinct and clear,
 Above the sick man's bed the death-watch strikes her ear.
 Her task unable longer to pursue,
 She rises up to go—she knows not where;
 Walks round the floor, as something she would do,
 Which yet she cannot for the blinding tear.
 Out to the night she looks; there all is drear,
 No silver moon nor starry clusters rise.
 Terrific Winter rides the groaning air,
 With sombrous wing he, sullen, shades the skies,
 While thick the shapeless drift tempestuous round him flies.¹

pp. 16. —18.

In the description of the dying peasant's evening devotions, the following stanzas allude to his reading the scriptures, and to those divine truths which only, at such a moment, can afford consolation.

* In words like these his cry to God is sent,
 Before whose throne found waiting he would be;
 "Hear, Lord! my prayer at morn shall thee prevent;
 O wherefore hid'st Thou thus Thy face from me?"
 Then to the page, proclaiming pardon free
 Through Christ, who came the dying to redeem,
 He turns—but this his spouse must read, for he
 No more can bear the taper's trembling beam;
 So deep, before his eyes, the dark mists thickening swim.
 With fervent heart, though broken voice, she reads,
 Tears falling oft, with heavy sobs between,
 Of Him, who once, array'd in humble weeds,
 A man of woe and matchless grief was seen;
 Our sorrows bearing, mock'd by miscreants mean,
 With cruel thorns crown'd by the fiends of war;
 Dragg'd, in ridiculous purple—with th' unclean
 Sisted before a venal judge's bar,
 There scourg'd, condemn'd and slain; while from him God was far.

But now alive, on the right hand of power,
 With majesty encircled, He appears ;
 Before Him all the heavenly hosts adore,
 And the dread keys of hell and death he wears ;
 And still the meek and tender heart He bears
 Toward his people, tempest toss'd, below ;
 He guides their weary wanderings, counts their tears,
 Rebukes the storm that would their steps o'erthrow,
 And with His smile dispels the gathering clouds of woe.' pp. 22, 23.

The perusal of this simple poem will undoubtedly interest and gratify every candid reader.

"A Tale" follows, in heroic verse, relating a small part of the miseries introduced into domestic life by a state even of distant warfare. The other "Poems" are of a lyrical kind, addressed to Fancy, Vanity, Poverty, Content ; with an ode for the Paisley Burns' Anniversary Society ; they are not without merit.

The diction is pleasingly *Doricized* by a slight admixture of Scottish terms ; the word "crood" expresses far more happily than the English "coo" the plaintive note of the "cushat," or wood pigeon. The rhymes are not unfrequently very incorrect ; "iron, learn—not, anticipate—rapture, scripture—are grievous offences against the ear of an English reader. A few pertinent notes are included in this cheap and unpretending publication.

Art. X. *Hints to the Public, and the Legislature, on the Nature and Effect of Evangelical Preaching.* By a Barrister. Part the First. 8vo. pp. 147. Price 3s. 6d. Johnson. 1808.

WE wish that those who employ the word *Evangelical* as a term of reproach, would favour the world with their definition of it, and cite their authority for giving it a meaning of which any one who preaches at all should be ashamed. They are much mistaken if they think that it hurts the feelings of those to whom they affix it ; and we would, therefore, recommend them to spare themselves the guilt of prostituting a term that has pretensions to be considered as sacred, by having recourse to the ancient collectanea of slander, for a nick-name which will better suit their spleen.

Of all the endeavours to hold up to ridicule those essential doctrines of Christianity which have been, either seriously or scoffingly, termed *Evangelical*, which are asserted in the Articles of our venerable establishment, and nominally maintained by almost the whole body of Christians, the present is perhaps the most contemptible. The author has not sufficient knowledge of the matter on which he writes, to avoid the grossest violations of piety and common sense ; nor of the

language in which he writes, to shun the most shameful misapplication of its terms, and infringement of its grammatical rules. His pamphlet consists of garbled extracts from the productions of writers, both in and out of the establishment, whom he has somehow learnt to call *Evangelical*, thrown together in true chaotic disorder, illustrated by his own annotations, and directed to renew the threadbare scandal, that *Evangelical* doctrines tend to licentiousness of morals. That a *Barrister* might be unacquainted with such a subject, it is not difficult to suppose; but that a *real* member of that respectable body should take so much pains to expose that ignorance of which the slightest degree of self-knowledge would have made him conscious, can hardly be imagined. We will not take to ourselves the responsibility of asserting such an extravagant thing, on vague rumour, but leave the name of the writer in safe obscurity, till he gives it up, in the second part of his work, to public contempt.

The *learned* Barrister after telling the "community" that evangelical doctrine requires them to believe, "*that God made them originally sinful and depraved,*" takes for his text-book, in refuting it, the treatise of Dr. Colquhoun on the Police of the Metropolis. For this he gives us the following notable reason.

"For my part, I do not hesitate to say, that with respect to the *origin* of that *corruption* which is so very visible amongst us, I prefer the plain intelligible account, as given by that very worthy and valuable magistrate MR. COLQUHOUN, to all the mysterious jargon and blasphemous nonsense that CALVIN and his followers ever uttered from his days to the present." p. 9.

We are sure the worthy magistrate will hardly give credit to his eyes in seeing himself pitted against the Reformer, as a theorist upon the subject of *human depravity*. Dr. C. will immediately discover that the advocate for morality is sufficiently versed in the "*corruption which is so very visible amongst us,*" to try to share in his well earned reputation, by making, before the public, a spurious claim to similarity of sentiment, and unity of object. We can safely predict the futility of the trick; for the mass of ignorance and dullness which he has thus appended to better materials, is too heavy to be rendered buoyant by any extraneous support. That we may not seem to pass censures unmerited by facts, we will present to our readers, the Barrister's pious comment on the beautiful lines of Cowper, which his deep reading in *Evangelical* literature leads him to ascribe to Dr. Hawker.

"There is a fountain filled with blood,
Drawn from Emmanuel's veins,
And sinners plunged beneath that flood
LOSE ALL THEIR GUILTY STAINS.

‘The dying Thief rejoiced to see
That fountain in his day,
And there have I as well as he,
WASHED ALL MY SINS AWAY.”

‘The Psalmist says of the wicked man “that he delighteth in blood;” he will therefore be readily enough persuaded to wash himself clean in the element of his corruption. His reason will not be shocked nor his faith staggered, to find this element consecrated to so extraordinary a purpose.’ (!)

Nor is the production less admirable for excellence of style, than it is for propriety of sentiment! The author has indeed the rare talent of uniting, in short passages, all the fine qualities which characterize him as a writer. The following extracts will explain our meaning: “Abolish the moral law, which this new power thus slight and abuse, and what have we left? Take away the moral commandments of God from his gospel, and you have *lain* the axe to the root.” p. 98: “God the priest must stand foremost in all the great works of *instantaneous* conversion,” p. 123. In a long note, p. 137, remarkable for its blunders, he takes occasion to display his wit and learning, in correcting the misquotation of the proper name “Apelles” for “Apella,” from a passage in Horace, in the *Evangelical Magazine*. Had he been a little more learned, he would have known, that the difference between the names is of no moment, and not half so offensive to a scholar, as his own ignorant remarks upon it;—not to mention his stupid substitution of “Judeas,” for “Judæus,” in citing the line from the magazine. How far the barrister is qualified to become a critic in the learned languages, may be judged from his proficiency in his native tongue. In the pride of his literary triumph over the *Evangelical* editor, he exclaims—“The line with which he meant to sanction his *incredibility*, (!) he will find in Horace Sat. 5. l. 100. I refer him to the original, that he may not hereafter corrupt the text of the classics, &c!” He does not tell the Editor in which book of the *Satires* the passage is to be found, and from the specimen he has given of his learning, it may be reasonably doubted whether he knew that there are more than one. He has the condescension, in the same luminous note, to mention the “*ECCLECTIC*” Review. We ought perhaps, in common civility, to be proud of the honour he has done us; but we know not how to be pleased or angry with a person who cannot spell the title of our work. Such is the miserable scribbler, who takes upon him to offer to the “Public and the Legislature” his “Hints,” not on the “nature and effects of *Evangelical* preaching,” for of these he is absolutely ignorant; but on his own perversions of those terms. If it should be possible for a person of respectable talents to avow his opinion, that

preaching the doctrine of *human depravity*, and the necessity of the *atonement*, *divine influence*, *repentance*, *faith*, and *spiritual holiness*,—has a tendency to relax the public morals, we may think it right to refute such an advocate of the notion, notwithstanding its palpable absurdity and falsehood. But we really cannot submit to the humiliation of controverting any opinion with the “Barrister.” As he happens to furnish us with an apposite summary of our judgment of his work, we shall, without further comment, take leave of him by quoting it;”

‘What a contemptible opinion must such writers entertain of the British public, before they can venture to dictate to it in such a strain of unmeaning gibberish; no man that did not count upon finding in every reader a greater fool than himself could risk the publication of such impious trash.’ p. 106.

Art. XI. *A Vindication of the Hindoos* from the Aspersions of the Reverend Claudius Buchanan, M. A. with a Refutation of the Arguments exhibited in his Memoir, on the Expediency of an Ecclesiastical Establishment for British India, and the ultimate Civilization of the Natives, by their Conversion to Christianity. Also, Remarks on an Address from the Missionaries in Bengal, to the Natives of India, condemning their Errors, and inviting them to become Christians. The whole tending to evince the Excellence of the Moral System of the Hindoos, and the Danger of interfering with their Customs or Religion. By a Bengal Officer. 8vo. pp. 171. Price 4s. R. and J. Rodwell. 1808.

NOTWITHSTANDING the laudable pains taken, by some of the pious people of these times, to engage our respect at least, if not to effect our conversion, to the “religion” of the Brahmins, we cannot profess to have entirely overcome all the difficulties of admitting the doctrine of transmigration. Till very lately we had no doubts whatever on the subject; we could most conscientiously have declared a total disbelief of that doctrine; but it is the privilege or misfortune of candid minds, to be in every stage of their intellectual course susceptible of the impression of every new argument, so that you shall find them, in February, veering toward the belief of what they had deemed utterly absurd in the December preceding. In time, however, they learn to be a little cautious of instantly avowing each new direction of their opinions: we therefore do not wish to be just now called upon to express ourselves decidedly, as to our views of this grand tenet of Indian faith; we shall only say that the sole argument which has gone far to change our former views of the subject, arises from the appearance of such an author as the one now before us. For it would seem rather difficult to believe, that such a piece of entity should have originated in this country of Eng-

land, to which, notwithstanding, we are to refer, as far as appears, the commencement of his *present* stage of mundane existence: he does not perhaps distinctly say this, but it is impossible for us to assign such a nativity to the sister island, because we are all apprized of the valuable privilege conferred on that soil by St. Patrick, of never having cause to regret the want of ichneumons. And our partiality for England, though the country produces, we know, many things for which it is never the better, would really make it desirable to hope, that the moral agent before us received its being and acquired its properties in some distant country and age, though it does not say whether it has any dim traces of recollection of having, early in the *Káli joog*, infested the precincts of some idol's temple in the East, and tasted under the infernal altar the blood of a human sacrifice. The surmise of an origin not very recent, is suggested by the appearance of something more virulent and inveterate in the quality of the being, than could have grown from inhabiting any small number of malignant substances and forms. Whether this may not have been an instance of a sacrilegious sinner doomed to "pass," according to the Institutes of Menu, (page 352) "a thousand times into the bodies of spiders, of snakes, or mischievous toad-sucking demons," it is not for us to pretend to determine. It is also difficult to guess how the last transit was suffered to go into the veritable or apparent shape of a man, if that improvement of condition was in any possible connection with amendment of quality. But yet, on consideration, this may perhaps be partly explained; for as there is in the creature one good quality, this *may* be come in the place of a bad one: this good property is honesty, as opposed to hypocrisy.

The several preceding remonstrants against the measures for imparting Christian instruction to the Hindoos, while in effect presenting themselves as the abettors of paganism, with all its abominations, were disposed notwithstanding to keep up a certain language of pretended respect for Christianity. Their hypocrisy was indeed clumsily managed, just in proportion to their ignorance of the nature of the sacred cause which was to be mocked by it; but believing no doubt that all the friends of that cause were little better than fools, they thought it might be easy to gull them without much dexterity of phrase, and they imagined, we suppose, some possible advantage to themselves in so doing. While earnestly plotting, therefore, a mortal sacrifice of Christianity, so far as it is any thing more than a local superstition, to be allowed where it already prevails, they adopted a proceeding which was but a very awkward imitation of the smooth treachery of that

most miserable man who is "gone to his own place," a place however not likely to be so lonely as some divines have imagined. But this Bengal Officer justly despises all such shallow and useless policy; and comes forward in the honest avowed character of a soldier of Herod or Pilate, whose rude heathenism laughs at the uncouth grimaces of pretended holiness with which the less courageous conspirators are proceeding to their purpose. *He* does not cant, in feeble and stupid hyperbole of falsehood, to Mr. Twining's tune of "surrendering life rather than the Christian religion." *He* makes none of Major Scott Waring's clumsy pretences of respect for the Holy Scriptures, and "our good old church," or of believing the "truths of our religion," and hoping no one will attribute his reviling of missionaries, and his anger at the "new mania of conversion," "to indifference to the eternal welfare of the natives of India." He is content, and perhaps even proud, to provoke the abhorrence of the public by his impious audacity, and, in much consistency with the bravery of his character, leaves undivided to his coadjutors the satisfaction of being rewarded with its contempt for their hypocrisy. We can easily suppose he would address them in some such terms as these: "Where is the use of your pretending what you know, or might know, that not a mortal will believe? Even if any body *would* believe your sham palaver of liking the church, the bible, and all that, what good would it be? Is one always to be putting on a set of pretended notions, and adjusting them like a parson his pulpit clothes at a vestry looking-glass, before one is to venture out into the world? If one cannot do what one pleases and say what one thinks, but must be canting a parcel of stuff, just because bishops and priests are paid to cant it, it were better to shoot oneself without more ado. I am for a man of spirit showing that he does not care for all the priests and methodists on earth. What the plague should keep us from telling them that we are none of their dupes? You are not afraid, I suppose, of these Christians, and the person they call Christ? If you are, you have made a fine blunder in saying so much as you have already; I wish it may not be too late for you to get reconciled to mother Church; try the first opportunity by all means, I beg of you, and be prodigious penitent, and subscribe to the Bible Society. At any rate, do not go on making pretences of some kind of respect for Christianity, while everybody may see that you are insulting and practically disclaiming it, and that you would caper with joy to see all the bibles in the world piled up for a bonfire. For myself, they may call me infidel, or heathen, or atheist, if they please, but they shall never call me hypocrite or coward; and as to you, I should

really think that while you are throwing away all other reputation, you might as well keep that of courage."

We can easily conceive, that the accession of this hero will not give an unmingled satisfaction to the band. Though his views, his spirit, and his object, are but the same as theirs, his ingenuous boldness makes a more perfect disclosure, than they would probably have wished till some more favourable season. It is not indeed any very refined artifice of management that they could have comprehended, or therefore applauded; Mr. Twining's understanding, especially, might not have been able to distinguish the new ally from a Christian, had he written with any thing like the delicate subtlety and finesse of such an author as Hume. A tolerably broad style of expression was quite necessary to meet the perceptions of the junto; but still they could have recognized the marks of fraternity in our author, without his absolutely going the length of chaunting psalms to the loathsome Doorga, and celebrating the sublime theology of that passage in the Institutes of Menu, which contains a clause relating to the EXCRETIONS of the divinity! Not that they might have had any objection to all this in itself, and in its proper place, that is in Bengal; but in England there is a certain remainder of the fashion of decency, which imposes the necessity of a small measure of policy; and therefore they would have been much more glad of his assistance, if he had not rushed so furiously forward, in the costume of the gymnosophists, to beat the gong of the idol's temple, and summon the people to the mass of Seeva. Such as he is, however, the party must have him for an associate; in compassion they must have him, for he is fit for no other company; he has lost cast in the civilized society of Christendom; this irretrievable sacrifice made for the cause, is evidence of his merit, and will secure his fidelity. And though it would have been, in the party, an extremely moderate and humble petition, to have asked of the Indian gods to send them a co-operator much better versed in rules of art and discretion, and very much better capable of constructing sentences, than this unfortunate imp, yet we think they may make good service of him in a cause, in which they will not be able every day to find creatures of sufficient vice and stupidity to be employed. He is quite the Caliban for their drudgery, their curses, and their incantations; admirably fitted to fetch wood for baking their idols and burning their women; the genuine "badseed," whose very dialect betrays the descent from Doorga or Sycorax. He is exactly for their purpose, if they want an organ through which they may eructate and disgorge the vilest slanders against blameless missionaries, profane every thing that is

sacred, assert every thing that is false, and deify every thing that is abominable.

The chief part and object of the production before us, is the direct assertion, extended and illustrated to great length, of the excellence of the Hindoo "religion," which is represented as so firmly fixed in the minds of the people, that it is madness to presume the possibility of displacing it by Christianity; and so adequate to all their spiritual and moral interests, that if Christianity *could* be substituted, it would be no advantage to them. Collateral topics are treated in a rambling way, several of them in a sort of attack on Dr. Buchanan. The subject of the missions is of the essence of the business. Most of what he has to say directly on this subject, seems to have been set down previously to the appearance of Major Scott Waring's pamphlet, but is so perfectly in the same strain, that each might be taken as an echo of the other. The commencing paragraph will tell what set him a-going, and exemplify the singular correctness of his composition.

' Having recently been favoured with the perusal of a manuscript professing to be a "Translation of an Address to the Inhabitants of India, from the Missionaries of Serampore, in Bengal, inviting them to become Christians;" and having been, at all times, deeply impressed with a strong sense of the impolicy, the inutility, and danger of all attempts to convert to Christianity the natives of Hindostan: no sooner, therefore, did I peruse the indicated missionary paper, than I threw together the few remarks that will be found in the subsequent pages of this pamphlet.'

His flimsy observations, relating to the missions, having been answered and exploded by anticipation, in the various publications that have been called forth by the two former writers, a very slight additional notice will suffice. It is needless to cite notorious facts, in contradiction to his assertion of the impracticability of converting the Hindoos. But it may be remarked here, and might have been remarked before, that these men let themselves talk, as if nothing were effected where prodigies are not effected, and as if a thing could never be done which cannot be done in an instant. What do they suppose the missionaries *expected* to effect, and in what time? Do they imagine that Mr. Carey, for instance, landed in India with the notion that all who came to worship the Ganges, or to burn their mothers or expose their children on its banks, one season, were to come there the next to be baptized? Or that the want of moon-light the half of each month would be supplied by the light of Hindoo temples, set on fire over the heads of their gods by their recent worshippers all through Hindostan? The missionaries were painfully instructed, before they went, in the obduracy of human nature; in the fatal resistance which truth has every where

to expect from ignorance and prejudice, and a pure religion from desperate moral depravity. They had found too much of this, even in a country like England, to indulge for one moment the dream that they were to transform and illuminate crowds of miserable pagan barbarians, by just touching them with a testament or a tract. As they could not presume to promise themselves, for the present, that extraordinary exertion of divine power which their confidence in prophetic declarations foresaw as the felicity of some future age, they formed their calculation nearly on the recorded and usual effect of human labours for the promotion of religion. They could not need to be told, in order to keep their imagination sober, that a handful of men commencing hostility, on such a calculation, against a most comprehensive and inveterate superstition, must expect so slow a success, that only their setting as high a value as ever benevolent apostle, or if possible as ever the still more benevolent angels of heaven did, on one pagan delivered from the abhorred den of idolatrous superstition, would console them on a numerical view of their acquisitions. Almost such a value they do set, in the slow progress of their success, on each individual; and therefore their animation is sustained, notwithstanding their cause does not obtain multitudes and princes, the only standard by which these officers and merchants are capable of estimating success.

If the missionaries really did go to India with hopes somewhat too elated, it was in a great measure from the fallacious accounts which a former set of infidel reporters had concurred in giving to Europe of the innocence, mildness, and civilization of the Hindoos; a fallacy which this *Vindicator* is silly enough to attempt imposing on the now better informed public once more, and without the smallest aid of elegance, ingenuity, or learning. The missionaries knew they should find idols almost as plentiful as stumps of trees, and millions of unhappy mortals prostrate before them; they were prepared for this, but they had perhaps trusted these deceivers rather too far, to make, in its full extent, the infallible inference as to the moral depravity of the people; the consequence was, a feeling of no little surprise to find them almost all cheats, liars, and adulterers. However, they have had the courage to labour against both the idolatry and the moral depravity; they confide in the ultimate benignity of Heaven to the unhappy nations of the East; and this Bengal Officer may be assured, that they look on the yet little company of first converts with as much delight,—whether considering the intrinsic value of so many Christianized minds, or regarding them as the precursors of an infinite multitude to become the disciples and

agents of the Christian cause long perhaps after they shall have retired from their mission to their reward,—as he ever did, in the day of victory, on ten times as many of the same race of people lying dead on the field.

One paragraph relating to the motives of the missionaries may be taken from among many others of a kindred quality, in which we are inclined to give the writer credit for the sincerity of his expressions, to show how much of something like fatuity, in judging of even very plain things, a certain degree of irreligion will induce upon an understanding, that naturally might perhaps have had considerably more than wherewithal to save the nose from encountering a post.

‘ If men, thus labouring for subsistence in their vocation, and under the necessity of making converts, at any rate, in order to ensure the continuance of their allowances, and the permanency of their mission, rashly venture to hurl the bigot anathema of intolerance at the head of the “Barbarian Hindoos,” and, unadvisedly, to vilify the revered repositories of their faith; we may find some colour of excuse in the seeming necessity under which they act: but, that a member of the English church, a public servant of the Company, &c. &c. &c.’ p. 3.

To attempt explaining to him the elevated religious nature of the motives by which they *are* actuated, would undoubtedly be much the same thing as to accost the faculties of the post aforesaid, or even those of Mr. Twining; but we may hope to make it intelligible to him by what motives they are *not* actuated, when we state, that these missionaries in a great measure, if not entirely, support themselves by their secular employments, which they undertook, in order that the contributions from England might be applied to the purposes of the mission in a stricter sense than that of supporting themselves and their families, and with a generous unanimous determination to devote to the same exclusive purpose whatever surplus might arise to any or all of them from such employments. This is the first calumniator that has made it necessary to say one word respecting the motives of the missionaries in India.

If it will please him better, we will impute it to malignity rather than to a hopeless eclipse of understanding, that in talking about interference and toleration, he, like the rest of the party, deprecates the use of the methods of mere persuasion, and represents their consequences in terms which identify them with methods of force. Take a sample.

‘ At such a moment, I say, teeming with an accumulation of evils, that menace our very existence in the East, is it wise, is it politic, is it even safe, to institute a war of sentiment against the only friends of any importance we seem to have yet left in India,—our faithful subjects of the

Ganges, by suffering Missionaries, or our own Clergy, to preach among them the errors of idolatry and superstition; and thus, disseminating throughout the public mind, the seeds of distrust and disaffection, to the imminent danger of every energy of the State? Hitherto this result has been happily obviated by the tolerant conduct of our Governors in the East, judiciously seconded by the executive servants of the Company; in due attention and indulgence to the customs, the prejudices, and religious rites, of the natives of every description.' p. 7.

'I would by no means have it understood that I consider the proposed indulgence to the Hindoos, in not interfering with their religion, as a matter of mere expediency, unconnected with the claims of justice; or that forbearance is to be conceded only on the principle of reciprocity, by exchanging toleration for consequent security.' p. 8.

'As the missionaries will necessarily be regarded as acting under the sanction of Government, the Hindoos will view, with jealousy and dissatisfaction, this European interference with the venerated system of their ancestors; will consequently relax in that respect and apparent cordiality that has hitherto been cherished by our liberal toleration and judicious indulgence in all matters regarding the celebration of their worship. This tie once loosened, that binds them to our interest,' 'farewell that mutual confidence that can no longer be reciprocal while distrust is engendered by a sense of injury and oppression. In such a disposition they would be ready to join the first Holcar among them, that should raise the standard of revolt. To secure therefore their fidelity, we must merit it by liberality;—by a total forbearance from all religious restraint;—and by due attention and indulgence to their manners, their customs, and their prejudices, which are inseparably united with the rites of their religion.' pp. 20, 21.

'In the name of peace then, and of that blessed spirit of toleration which happily pervades the British Empire, let us leave the Hindoos in the undisturbed possession of their altars and their Gods.' p. 58.

Now, what is it exactly that these terms justice, forbearance, indulgence, liberality, and toleration, are opposed to, in relation to our conduct toward the Hindoos? The new doctors of philanthropy take great pains to shift and complicate the answer to this question. They feel how strikingly rational it would look to answer directly and precisely, that the injustice, the injury, the restraint, the illiberality, the interference, and the intolerance, against which they so zealously remonstrate in behalf of the Hindoos, is actually neither more nor less than a permission, on the part of our government, to a number of Christian teachers, of exemplary virtue and literary acquirements, to visit the towns and villages, trusting their personal safety entirely to the inhabitants while they inform them what their own Sastras say of their gods, to infer from these testimonies that they cannot be right objects of worship, and to tell them of another Being, to them yet unknown, that exclusively claims their devotion. But what then are the interference and intolerance, which

all this rhetoric of liberality is exerted to avert from those people? Has the government ever meditated any general sweeping measure against the privileges of their priesthood, against the rites of their temples, against the fantastic observances interwoven with their whole economy of life, or against the laws of their casts? The government never thought of any such thing. It has not even interfered with the female sacrifice, with their exhibitions of self-torture, nor with their regaling the sharks and crocodiles with the warm living bodies of their children, till the prohibitory regulation of Marquis Wellesley was called forth by accounts of the excess to which this festival of Hindoo charity was carried at Gonga Saugor. Is it *this* act of "interference" which has caused the alarm with which our priests of the crocodile have begun to preach, in such pious fervour, against injustice, illiberality, and intolerance? But if so, why do they not try to preserve some appearance of discrimination in fixing the criminal charge? Why are the missionaries brought into the question? It was not *their* fault that the Marquis had the presumption to perpetrate this crime against the adored demons of India. Let the Marquis bear his own guilt; let him even be impeached in the British Parliament for this act of rebellion against the Pandemonium, the ancient paramount government of Hindostan, under which he ought to have known his place and duty better than to interfere with any of its sacred appointments; but let not the missionaries be brought in for any share of his guilt or punishment.

Or do these writers, in their deprecations of intolerance and interference, mean to refer to such proceedings as those forced changes in the military exterior which provoked the mutiny of Vellore? Why then do they not speak to the point; and, in protesting against the continuance or repetition of such measures, arraign the Madras government, or the commander of the army, or whatever higher power authorized the one or the other in the unfortunate experiment, for a most wanton and dangerous insult on their soldiers. If they are too sneaking to do this, for fear perhaps of having on their hands a number of what are called affairs of honour, let them not spend their wrath on the harmless messengers of religion, who had no more to do in any way with that sanguinary business, than we have while writing these remarks on their noble-spirited accusers. Assuredly, to fall foul of the caps, and whiskers, and red-streaked foreheads of sepoys, was the very last thing that would ever have come into the heads of the missionaries, even though they had been in the Christianizing company of the officers at Vellore; they would have been about very different work, and might have pro-

secuted it till the arrival of the tenth Avatar, before mutiny or massacre would have been the consequence. There would have been some reasonable quantity of difference, very perceptible to these barbarian soldiers, though it does not seem to be so to the English advocates of their superstition, between the orders and operators of personal violence, and two or three, or ten missionaries, explaining the contents of the four gospels. And even supposing the extreme case, that the spirit of Moloch *had* entered into them, their victims would have been obvious, few, and unconnected with any others; those victims would have been ready, and there the sacrifice to the *dii inferi* would have ended. From how many deadly griefs, such a sacrifice, especially had it involved all the missionaries, might have saved our philanthropists!

If this author should say, that his homilies against intolerance are chiefly intended against Dr. Buchanan's proposal for the government to abolish the Hindoo holidays, the excessive polygamy of the Keolin Brahmins, and the privileges of the monstrous swarm of mendicants, to restrain in a measure the female sacrifices, together with other abominations, and to curb the excesses of the 700,000 pilgrims to Jaggernaut; we would ask, once more, what all this has to do with the missionaries? These are suggestions for the solemn consideration of the government, which we are to presume does not like all these outrages of superstition on the good order of society; as but few of them are authorized by the sacred books of the Hindoos themselves, and the government has probably sufficient power to put them down in part without any hazard, we think, notwithstanding this author, that Dr. Buchanan is right in recommending it to be done. But meanwhile, whether it is done or not, or whether it ought to be done or not, the missions will no more interfere with this whole concern, or with any part of it, than they will with the sowing of the rice-grounds. If they should happen to detain two or three dozen persons from the orgies of Jaggernaut, we suppose the 700,000 may possibly not be aware of this deficiency in their numbers, or will hardly think of taking their revenge by driving all the Europeans into the sea. It is not so much, forsooth, that *thier* "religion" teaches them to care about one another; nor will the magazines of grain in the neighbourhood of the god be in the least want of additional consumers.

But in truth, all these remarks, levelled to the purpose of getting a precise answer to the inquiry, *what* it is exactly that the charge of interference and intolerance is to be fixed upon,—are very needless. The obnoxious suggestions held out by Dr. Buchanan, with their imaginary or exaggerated ill consequences, the Vellore mutiny, excursive episodes to the distance

of Rosetta, Buenos Ayres, and even Mexico, in Messrs. Twining and Scott Waring and in the article now before us, retrospects so far back as the crusades, St. Bartholomew, and the crimes of superstition recorded in our own "blood-stained annals," as they are justly called, whimsically jumbled with some ponderous buffoonery in misrepresentation of the proceedings and hazards of the Methodists itinerating among the Irish Catholics,—are all of most excellent use in varying and distending the reader's view, to a vast compass of alarming vision, while there is still one precise point to which the effect of all this is meant to converge. To that one point the author frequently reverts, in order to preserve in the reader's mind the due bearing of all his exhibitions; but does not stop long there, lest he should lose the effect of his scattered topics of intimidation, and be reduced in the reader's view to the bare exclusive resource of impiety. The object is, by assembling a number of frightful histories, and enlarging on the possible mischief of this or that measure which in fact has not the smallest connexion with the missionary system, and by taking care continually to associate these various representations with references to the missions,—to make the missions take all the portentous colours of these associated shapes of evil, and stand forward to view as the embodied concentration of all real and imaginable perils. It is not military innovation, or the prevention of sacrificing children at Saugor, or the castigation of the gymnosophist Saniassis into a little decency and clothing, or the suppression or allowance of Hindoo holidays or polygamy, that these men really care about; it is precisely the attempt to introduce pure Christianity, as contained in the New Testament, into India, that excites their anger; and it is this very attempt, made in a manner as peaceful, and disconnected from all shadow or even possibility of force or constraint, as that in which any good thing ever attempted to enter any country,—that these men wish to brand with the names of illiberality, interference, and intolerance. The missionaries ask of the government just the permission, the mere permission and no more, to pursue their own undertaking, of course by the sole means of persuasion and Christian books; and this permission, if granted, is the intolerance to the Hindoos. It is intolerance to fifty millions of idolaters, that a few Christian instructors should be allowed to tell them that they are guilty and deluded beings, that there is a Redeemer of sinful mortals, that the true God has revealed himself, that idolatry is absurd and wicked, and that women should not be burnt, nor children exposed. It is intolerance to the pagans, to suffer a single word to be said to them in condemnation of any thing which, on the ground of their superstition, they do wrong, or in contradiction of any

thing they believe erroneously. It is intolerance to them and to their idols, to suffer a few verses of the Bible to be read in the neighbourhood of one of their houses, even with their own consent, or a prayer to be made to the Almighty for their salvation, if it is where they can hear that prayer; so that, according to this latest improvement in the theory of civilization, to *tolerate* any mode of faith and worship, is to *establish* it, and that too with all the rigour of popery in the dark ages, inso-much that it shall be a crime for any one of a different persuasion to attempt to make a proselyte from it, or even offer a written statement of his opinions, and the reasons and authority of them. A Hindoo, it seems, lives under an intolerant government, unless that government shall give him a solemn pledge that no Christian shall ever insult him with the remark, that the ugly piece of wood he is worshipping cannot give him rain, or harvest, or health, or pardon of his guilt. This is verily a new notion of toleration and its opposite, and would help to place many celebrated characters in a new light. Nero and Diocletian had an enlarged liberality, to which no historian has had the sense to do justice. They went, to be sure, a little too far in favour of their heathen subjects, as they sometimes did even more than enjoin the total *silence* of the Christians; but they are amply excused for that slight excess, by the consideration that they were themselves really of the pagan faith. Henry the Fourth committed an inexpressible outrage of intolerance against his popish subjects by the Edict of Nantes; and therefore Lewis the Fourteenth shewed himself the paragon of tolerant princes, by revoking it. But even *his* merit might be eclipsed, if there were a protestant king of a country chiefly inhabited by papists, and if he were to compliment their faith by a law of banishment against any one of his protestant subjects that should presume to attempt making a proselyte, or but offer a copy of a reformed catechism. If his present Majesty, as sovereign of the Indian provinces, should be induced to extend this latest improvement of toleration to his heathen subjects in that quarter, there will be other reforms to be adopted nearer home. It must be enacted, in the way of toleration to the Irish catholics, that no protestant shall presume to pray or preach in their hearing, or offer them a tract against image-worship or transubstantiation. Now, in sober sadness, would not any thing like this be the last excess of impious absurdity? But what then would it be to make an enactment—not against the attempt to gain converts from a corrupted to the true mode of Christian faith, but against converting to that faith any of the miserable slaves of the vilest paganism! Let it be added, that this toleration would be the very rivet of their slavery, though the word sounds, and is em-

ployed as meaning, something like liberty. In *this* manner to tolerate these heathens, is to deprive them by *force* of any means or chance of the benefit of ever becoming Christians; for the force which restrains the agent of any good, is equally a force employed against the subject that might have received it.

As to the alarm, pretended by this writer, as well as the others, to have been excited in India by the missionaries, creating a necessity, on the ground of safety and true policy, of suppressing them, it is totally and incontestably false. They know perfectly well, that if nothing is done to excite the fears or anger of the natives, but what is done by the missionaries, the English gentlemen may continue to sleep in their open bungalows, just as safely as they have done before; they may all, for any thing the Hindoos will do to prevent, live to make their fortunes, and come home to proclaim their irreligion.

Though we do not, however, believe a word of what is reiterated to hoarseness by these men, about the alarming effect of attempting to teach Christianity in Hindostan, we may be allowed to admire the felicity with which the point is argued in such a passage as the following.

‘It is likewise known, that the disaffection at Palamcottah, somewhat excited by recent alterations in dress, and other (apprehended) changes of Asiatic costume, was highly aggravated by an unhappy report in circulation,—that five hundred Europeans were on their way from Madras, for the purpose of enforcing the conversion to Christianity, of all the Mahomedans in the garrison. This single fact should satisfy Mr. Buchanan, of the impolicy and manifest danger of agitating religious questions among the natives of India.’ p. 150.

The logic of it appears to stand thus: The troops were alarmed and enraged at the supposed approach of 500 soldiers to drive them into Christianity, or Christianity into them, with their bayonets; the missionaries are no soldiers, have no bayonets, and are not a twentieth part of 500; therefore the troops must be alarmed and enraged at the attempts of the missionaries. Or if the passage would evasively be explained to mean, that the proceedings of the Christian reformers would be sure to give occasion for such false reports, and that such reports would always be sure to excite indignation and commotion,—it has not the smallest force. For if the troops to whom such reports have been carried, have uniformly found them to prove false, and that no such operators or implements of conversion have been ever brought into their sight, they must be incomparably more stupid than their English friends will allow their race to be represented, if their indignation does not, at the second time, turn on the

miscreants, whoever they may be, that attempt to alarm them by false information. If they have not thus much sense, the case is bad indeed; for it will always be easy for the native princes, or any discontented or malignant individual of lower rank, or for the emissaries of a hostile European power, to employ the vagabond Samassis or Fakeers, and numberless other fit instruments of mischief, or even for any of this worthless tribe to employ themselves, in propagating reports in the native army that the government means to force them *vi et armis* out of their superstition; nor can this be at all prevented, by this writer's proposed "silencing for ever" of the missionaries. It will only be necessary to improve the falsehood, by saying that the silencing was a mere temporary trick of government, that the missionaries have been suffered to open again, and have received a whole ship's cargo of auxiliaries from England.

We might here remark, that the Hindoos are, by this Vindicator, made exceedingly good or exceedingly bad, just as suits the immediate purpose. First, they *need* none of the moral improvements which Christianity would pretend to bring them; when he is maintaining this, there is not a good quality under heaven in which these people do not excel:—but next, it is *dangerous* to attempt the introduction of Christianity among them; when this is to be proved, *then* they are perfect devils of rage and revenge, prompt to every atrocity, and certain to repay the good wishes and kind efforts of their instructors with "extermination." The same may be said of his representations of the character of their "religion"; when it is to be proved such, that Christianity is unworthy to become its substitute, then it is sublime, beneficent, and of the best moral tendency; but when he is to shew the dire hazards attendant on permitting a mission, then the spirit of this same religion is described in the following terms.

' With despotic influence, and mounted on the pinnacle of superstition, it attracts within its vortex all the discordant atoms of civil feuds, and rival animosities; and stands, like the genius of Punishment, "with a black hue and a red eye," menacing desolation;—or like the demon of Distrust, with dark, suspicious, and cautious step, it silently approaches the mansions of peace, with the contracted brow of sullen discontent; till, urged by the congenial assimilation of universal dissatisfaction, like the fell tyrant of the forest, it springs, unsuspected, on the foe, and devotes him to destruction.' p. 155.

What immediately follows deserves also to be introduced.

' Shall we appeal to the Crusades? shall we appeal to St. Bartholomew? shall we appeal to our own blood-stained annals, for a confirmation of this sentiment? Yes, we may confidently appeal; and, unhappily, we shall find that of all the evils with which the vengeance of Heaven

hath ever afflicted a devoted land, that of religious fury, is the most contagious, destructive, outrageous and ungovernable. We should therefore pause, before we erect the standard of reformation on the plains of Hindostan.

‘Hitherto missionaries have been suffered to reside in India, neither publicly sanctioned by government, nor yet absolutely discountenanced; and so long as they confined themselves to the modest limits of their vocation, converting distressed orphans, or outcast Hindoos, who sought refuge, in despair, for the loss of respectability, no material evil could arise from the exercise of their functions in so limited a degree; but now that they have presumed, without permission of Government, to circulate addresses among our subjects, of a manifest tendency to disturb the peace and order of society, by exciting distrust in the public mind, to the manifest danger of our dearest interests in that country; however great, therefore, my respect for their sacred character, eminent talents, or individual respectability, I have no hesitation in declaring the dread moment to be arrived, when the absolute safety of the state requires that they should be for ever silenced.’ pp 155, 156, 157.

This passage we quote, for the sake of pointing out to notice the first sentences, in which the deadly quality of a superstition is made precisely the reason for leaving it in an inviolable and eternal possession of the human mind, since the attempt to displace it may excite it to destructive fury. We cannot be sure how far this may not be very proper reasoning, for a person who has no belief in the existence and superintendence of an Almighty Power.

We should sooner have proceeded to what certainly forms the most prominent feature of this publication, the explicit assertion and illustration of the excellence of the Hindoo theology and morality, as placed in competition with Christianity, if we could really have attached any particular importance to such a phenomenon in literature. As appearing in print in England, such a thing may undoubtedly be called a phenomenon, even notwithstanding the gradation by which we have come to the show, through the respectable exhibitions of Messrs. Twining and Scott Waring: but we apprehend that such things are common enough in the coffee-houses, and at the mess, in Calcutta; and therefore any of our friends that may have been there, would be apt to divert themselves at our simplicity, if we continued long in the attitude of wonder. The singularity of the thing consists, in the heroic impudence of bringing such an importation from the camps and taverns of India, to be obtruded on the attention of people here, whose curiosity has been tolerably saturated by this writer’s two predecessors. But we suspect that something depended on his performance or non-performance of this feat: the piece has a good deal the appearance which might be

expected in a thing done for a wager, unwarily offered, in a convivial hour, by some good companion, who imagined that no man had effrontery enough to write such a pamphlet, and was also of opinion that this author had not faculties to make a pamphlet at all. On this latter account especially, it might have been thought the safest challenge possible; for it might be very well known that he could not read one line of the sacred books of the Hindoos, though he has passed so many years in their country; it might not be difficult to guess, what he somewhere acknowledges, that the slight smattering of Hindoo mythology in his possession, was bestowed on him by the most illuminated wandering rabble of holy beggars; and it would be tolerably evident, that his dialect, his ingenuity, and his logic were—perfectly on a level indeed with the merits of the cause, but a small matter deficient for the task of its advocate. But his courage was up to the “stick-ing-place,” and as, according to the good homely adage, “where there is a will, there will be a way,” he had the good fortune to learn that a few books had been translated by Sir W. Jones, Mr. Wilkins, and one or two more scholars. He eagerly possessed himself of the Institutes of Menu, the Ayeen Ackbary, the Heetopades, and the Geeta; and went to work on this immense mass of learning, which he might get through in a fortnight, without refusing himself the entertainment of many a lounge at Christie’s, and many a saunter in the Park. It would seem as if his time had been fixed for him; or it may possibly have been from a sort of slashing soldiery impetuosity, that he goes directly to the cutting of large pieces out of Menu, and serves them up at his “repast,” as he pleasantly calls it, without the smallest dressing or garnish. It would generally have been supposed, that when Christianity was to be in effect exploded, and another religion declared the legitimate regent of the human mind throughout a vast empire, no little was to be done in the way of introduction and preparation, by an array of general principles, by deep historical research, by a statement of evidence on each cause, respectively, and by a careful comparison of the principles and tendencies of two immensely different systems. The renowned Mr. Thomas Taylor would take us through leagues and leagues of dissertation, historical, metaphysical, and mathematical, previously to introducing us to *his* pantheon, and putting the censer into our hands. But this was not to the taste, nor according to the habits of our mythological soldier; who, even in the operations of his martial profession, we dare surmise, was never detached by his commander from the downright point-blank business in which he could be of some service, to the execution of designs requiring skilful manage-

ment, ingenuity, and combination, in which he could be of none. He begins his illustration of the excellence of the moral and religious system of the Hindoos, by just saying, that the missionaries scandalize their Sastras, as being filled with childish fables; and he then falls directly on the grand substance of his undertaking, that of transcribing several dozen of pages from the *Sastras*, for he really knows no better than to suppose, that the Heetopades and the Geeta are of that class of books! He pauses one moment, here and there, to ask whether *these* are mere fables for children, as the missionaries had profanely asserted; and at length concludes the achievement with this paragraph.

‘ If “ the Sastras of Barbarians ! ” thus manifest an exalted idea of God ; a comprehensive sense of moral duties ; a belief in the immortality of the soul, and a future state of rewards and punishments ;—what is it, then, that the missionaries propose teaching to the Hindoos ? ’
p. 44.

To this question, put at the end of an assortment of passages, selected carefully from the above-mentioned Indian books,—of which passages a considerable number convey positions which must, even in the selector’s own opinion, be absurd and false—no believer in Christianity, we suppose, will hold himself called upon to reply in behalf of that divine system. The man who, together with some good and some indifferent moral maxims, can select sentences about the study of the Veda being the highest mean of felicity both in this world and the other, about the Divine Spirit being the whole assemblage of gods, about the composition of the body of that Divine Spirit, the solar and igneous light being his digestive heat and visual organs, water being his corporeal fluid, the earth being the terrene parts of his fabric, his heart being the moon, the guardians of eight regions being his auditory nerves, his progressive motion being Vishnu, his muscular force Hara, his organs of speech Agni, his EXCRETION Mitra, his procreation Brahma; about the punishments of the wicked in Asipatravana the sword-leaved forest, their being mangled by ravens and owls, swallowing cakes boiling hot, assuming the form of beasts, and suffering successive agonising births; about the certain destruction which will fall on any family which a woman, not duly honoured, may choose to curse; about the tremendous guilt and punishment of tasting spirituous liquors, with grave information (for the benefit of distillers) of the several substances from which these liquors may be made; about the punishment of a false witness by being bound under water, with snaky cords, by Varuna, the lord of Ocean, during a hundred transigrations,—the man who can bring an assemblage of such follies, and, by implication, the collective mass

of mythological fooleries and preposterous morals, of filthy rites and *human sacrifices*, of which these selections are but an infinitesimal part, and set them in the face of Christianity, as a triumphant challenge of comparison, is not a creature to be reasoned with by a Christian. He is an absolute Pariah of morality and sense; and it would be a profanation of Christianity to talk to him about it. That sacred system must not be invited, by its friends, to stoop for one moment to the ignominy of being compared with a superstition which combines every monstrosity which could result from priestcraft, poetry, and madness; it would be the same thing as to solicit an angel from heaven to come and stand in comparison with a Saniassi, or with a Bengal officer. In making a brief remark or two, we wish, therefore, to place Christianity as much as possible out of the question.

The leading remark is, that there is no talking rationally about religions, and their respective properties and merits, without a reference to the grand question whether they are true or false; that is, whether, as professing to be a divine communication, any given system brings evidence of that origin, or does not. If a professed religion is destitute of this evidence, it is bad in its very *radix*: it is a wicked contrivance to impose, and assuredly for a bad purpose too, on the human mind; and this being the very basis of its character, it is idle and odious trifling to descant, in its favour, on a few things good in themselves, which it was impossible for even a system of falsehood to be framed without involving. The good maxims or sublime sentiments, occasionally found in a pagan religion, are but like the minor virtues which it is possible an impostor or murderer may possess, if the system as a whole is essentially founded in fraud, and maintains its existence by deceiving the understandings of its believers. And this is the *demonstrable* character of all religions on earth, but one*: that one brings with it a prodigious force of evidence that it is what it professes to be, a direct communication from the Almighty; in other words, that it is authentic as a whole: there is therefore no longer any kind of competition or comparison between that one, and any other systems assuming the name of religion. Set in contrast with them, it is not to be considered as differing from them in *degree*, but in the very essence of its institution. It comes authoritatively from the Omnipotent; they blaspheme him by falsely proclaiming that they do so. To put down, then, the impious jargon in favour of the Hindoo "religion," we have only to say that that re-

* The Jewish is of course considered as included with the Christian religion.

ligion is false ; that though there are occasional truths in the detail, the *system* is false.

This sentence being passed on a superstition, the investigation of its properties is reduced to a matter of curiosity only ; and as such, that of the Hindoos may be highly interesting to inquisitive and philosophic men ; just as the murderer Patch, when no longer regarded as a *man*, was said to have been, however, an admirable subject for dissection. The leading properties of this superstition are exceedingly conspicuous. First, it is the most marvellous system of priestcraft that the world ever saw, or the Spirit of darkness ever inspired. The Brahmins are every thing, and every thing is for the Brahmins. It is astonishing to see with what ingenuity and vigilance their interest has complicated itself with every thing existing or acting throughout the whole economy of society. All the large and palpable advantages they are privileged to seize rampant ; but the policy of the system has also insinuated their monopoly and precedence into all the minutest circumstances ; a spider could not get into a narrower angle, an earwig could not edge into a closer crevice, than the craft of Brahminism is seen to do throughout every page of the Institutes of this superstition. It bears on every part of it the glaring evidence of having been framed, not for the benefit of mankind as a genus, but of the privileged class as a species.

Adverting to what may be called the theology of the system, no one denies, that a number of very abstracted and elevated ideas relating to a Deity, are found in the ancient books, whether these ideas had descended traditionally from the primary communication of divine truth to our race, or had diverged so far toward the east from the revelation imparted through Moses to the Jews. But it is also obvious, that the Indian writers had a very imperfect hold of these ideas, and tried in vain to fix them in a stability of definition, or prolong them through their speculations as the stamina of their doctrines. Immediately after a noble thought, there shall come a train of fantastic and puerile conceits, adapted to prove that the superior conceptions were not original in minds so little capable of habitually thinking up to their level. They had some notion of a Supreme Spirit ; but this idea had a wonderfully slight influence to prevent or to dignify the dreams of mythology ; for their literature swarms with an infinity of gods or debtas, many of them of a ridiculous, and many of an insufferably odious description. This Vindicator is angry at Dr. Buchanan for asserting, that the Hindoos have “ no moral gods.” But the Doctor may assert it again, with undiminished confidence, and support himself with such an accumulation of

evidence as no reader's disgust would let him go to the end of. There is not one of the divinities, of any notorious consequence, that is not competently stocked with vices, according to the sacred books of their adorers; and we wonder this new worshipper should not have been kept, by the consciousness of his profound ignorance, from the folly of exposing himself so far as to adduce the Indian Triad, in refutation of Dr. B.'s assertion!

He talks, with delight, of the pious and moral allegory which is perfectly obvious and intelligible to him throughout the whole region of Hindoo mythology; and cites, as an example, Doorga fighting Mykassoor in the form of a buffalo, which means—how is it possible it can mean any thing else?—that virtue wars with vice; which notable piece of instruction, he says, is exhibited in pictures in ever so many places in Calcutta, where vice is no doubt very much restrained by this palpable and formidable lesson, this “speaking picture of good sense,” as he calls the disgusting and hideous figure of Doorga. True enough, much of the mythology was originally founded in allegory; but boundless extravagancies of imagination have, in most cases, totally obscured the original meaning, and not one Hindoo in a hundred, that hears the stories, knows or cares any thing about the moral; by which neglect, indeed, he probably suffers very trifling loss in the article of religion.

But mythology enters but little into the “religion” of a great proportion of the Hindoos; for the lower order are very little more than mere worshippers of idols, and not a few of the unlearned part of even the Brahmins fail to carry their ideas beyond the idol, to which this writer pretends that even the most ignorant approach with no other view, than to aid their minds to raise their contemplations to “celestial beings.”

It is well known that excesses of indecency, of a grossness almost inconceivable, and certainly unutterable, are practised as rites of worship before some of the idols. The Vindicator, however, says,

‘Of the nature of the “disgusting vices practised before these idols,” I am entirely ignorant; for though I have visited many temples of celebrity, in Bengal, Benares, Mutha, Canouge, and Hurduar, and a hundred places besides, yet I have *never* witnessed any exhibition at their shrines, that bore the appearance of indecency.’ p. 100.

He may be perfectly sincere in this declaration, and yet have actually witnessed such vices; for there is a *moral* sense necessary, as well as the sense of seeing, to perceive fully the disgusting quality of vice and indecency. He has probably seen in these hundred temples, very many times, the direct worship of the *Lingam* !!!—but it was not worth while, certainly

it was not, to indulge any squeamish feelings of European moral taste. We could here fill many pages with loathsome descriptions, now on our table, of what it must have been inevitable for him sometimes to have seen; and it cannot be for fear of hurting the moral sensibility which has been refined into Indian delicacy, that we forbear to insert them.

As to the morality of the Hindoo system, it would necessarily be of the most depraved character, if there were no other cause than the Casts. A large part of any moral code must relate to the interchange of equity among human beings; but what is to be the basis of such a code, when these human beings are assumed, or rather made, to be several distinct races of creatures, who can scarcely have any principles of social justice in common,—and when every rule and precaution for the preservation of this distinction, operates to the exclusion of benevolence? What will be the spirit of that morality, of which it is an express injunction on the Brahmin to despise the Sudra? Between the pride and contempt of the one, and the wretched degradation of the other, all kind affections, and all generous exercise of justice, are annihilated. Apart, however, from the Casts, the Hindoo morality defies all comparison for absurdity. The compressed view of it, in the Institutes of Menu, is extolled by this unfortunate writer as the model of wisdom, and is most exactly deserving his praise; for it is probably the most ridiculous and abominable assemblage of absurdity and priestcraft that ever insulted the slaves of superstition in any age or country.—But we have not left ourselves one page more to pursue the subject at present. We intended to have made, in imitation of the Vindicator, considerable extracts from this book; and may possibly do it on some other occasion.

Art. XII. *The Origin of Naval Architecture*: a Discourse, accommodated to the General Fast. By Philopharos. 8vo. pp. 52. Price 1s. 6d. Matthews and Leigh. 1808.

UNDER a mysterious and apparently whimsical title, we have here a forcible appeal to the consciences and the fears of our countrymen, on the vices that dishonour their character, and the perils that menace their prosperity. The title refers to the building of Noah's ark, on the testimony of Heb. xi. 7; and the author inquires, with a reference to present times, "what was the moral condition of the human kind, at the astonishing crisis of *The Deluge*;" he then explains the special designation of *The Ark*, which he considers as a type of that refuge which is proclaimed to the lost, in the person of the Divine Redeemer; he afterwards furnishes some excellent and important *Lessons* of piety and Christian patriotism. The sentiments are of such a scriptural, exalted, and momentous nature, that we should be happy to think they could become popular, from the abilities of the writer, with the dignified and literary world. The glowing vehemence of his style is worthy of the occasion;

he lays bare the moral condition of the people without reserve, and justly traces its degeneracy, in a principal degree, to the vices of the great. He should not be severely rebuked, perhaps, for expatiating on the predominant gloom of the picture, to the neglect of those gleams of piety and beneficence which partially enliven it. It is remarkable that while the benevolent deplore the vices of the age, the vicious make a boast of its philanthropy: in such a habit it is not expedient to confirm them.

Without further comment, we subjoin a specimen of the pamphlet, of which the general principles and design are intitled to our warmest commendation.

‘Are not *they* (the higher ranks) the people, that furnish your gaming-houses, that replenish your brothels, and that pour contempt on the primary sources of religious instruction, by their habitual desertion of public worship, and by their shameless profanation of the sabbath? and, should the authorized Ministers of christianity be *honest* enough to reprove these disciples of Ahab for their scandalous misconduct, it might be at the peril of their property, and their peace! though they held out *The Bible* in one hand, and *The royal Proclamation* in the other! But, what care *they* for either?’

‘This, we are aware, will be called *Fanaticism* and *Enthusiasm*! By whom? what a despicable mind must he have, who can be moved by the opinion of *such* characters! *They* would say of a John the Baptist, “He is mad, and hath a devil!” of a Paul, “Away with such a fellow from the earth!” and, of a greater than both, “Crucify him!” These are the plagues and pestilence, that poison the vital blood of the body politic; that contaminate every member of the republic; and that cast a dismal gloom over any apparent prospect of the deliverance, for which we pray. It would, therefore, be inconsistent with my own decided views of *patriotic zeal*, were I not to think, that, till these men become objects of universal ignominy, from a persuasion that nothing is *really great* but what is *truly good*, our national situation, it is to be feared, will gradually decline, and the very name be eventually obliterated from the annals of modern Europe. Nor does it require the spirit of prophecy, to foretell this frightful issue, while a House, which ought to be purity itself, is continually represented in the journals of the times, “as a public auction of faith and principle; a collection of vultures feeding upon the vitals of the State;” while the multiplicity of Oaths forms a complete system of perjury; while common Justice is out of the reach of the poor, and administered only in proportion to the *fee* that can purchase it; while the Temples of God are deserted, and your Theatres supported at an expence we cannot read without indignation. “Shall I not visit for these things, saith the Lord? Therefore also now, thus saith the Lord, *amend* your ways and your doings, and obey my voice.”

‘In an early stage of my existence, when the intellectual powers are not likely to suspect, or capable of penetrating the mask so generally worn, the pomp and consequence attached to the sound of, *Gentlemen*, misled me to conclude, that it must certainly involve in it the sublime of excellence! that it was the highest style of Christian! Ah, how mistaken and deceived! For, have we not lived long enough to learn, that there is no meanness—no servility—no treachery—no duplicity—no barbarity

—no villainy—in the exercise of which they are not as cool, and as much at their ease, as in the politeness of their manners, and the elegance of their address? What indeed is the art and mystery of fashionable life? To smile hypocrisy, whenever it suits your convenience or company; and, to be haughty, insolent and oppressive, when it does not: *exceptis excipiendis?* pp. 43,—46.

Art. XIII. *Stories of Old Daniel: or Tales of Wonder and Delight.* 8vo. pp. 200. Price 3s 6d. bds. London: Printed for the Proprietors of the Juvenile Library, No. 41, Skinner Street, Snow-Hill. 1808.

THOUGH it is extremely unusual for a publication of this kind to appear without the name of the publisher, yet the reader is much more concerned to know on what principles, than by what persons, the *Juvenile Library* in Skinner Street is conducted; he can have no interest in the one, but as an index to the other. If the current report be authentic, that the Manager of this establishment is no less a person than the celebrated Mr. William Godwin, we would frankly recommend that the name should be avowed. A much stronger suspicion will attach to the concealment, than to the avowal, of such a name.

The specimen of these publications intitled “*Stories of Old Daniel,*” is somewhat superior in ability and interest to the usual standard of tales for children. There is, however, scarcely an allusion to any religious principle in it, excepting two or three awkward pretences to this kind of merit. The morality is apparently founded on pride, instead of piety, and is consequently dangerous in essence, however salutary it may appear in tendency; the same tenderness indeed for reputation, which scorns a falsehood, will prompt to the commission of murder, if murder should happen to be fashionable. The most obvious and offensive feature of the work is, the profanation of the Sabbath, which it constantly recommends in the most effectual form, that of uncensured and alluring example. It is of no importance to ascertain whether this gross impropriety was introduced intentionally, or through oversight; in either case, it is of dishonourable origin, and mischievous tendency.

Art. XIV. *Obstacles to Success in the Religious Education of Children.* A Sermon, preached at the Rev. W. Wall's Meeting-House, Pavement, Moorfields, at a Monthly Association of Ministers and Churches, Jan. 7, 1808. 8vo. pp. 34. Price 1s. 6d. Maxwell and Wilson, &c. 1808.

IT is impossible to observe, without surprise and regret, how small a proportion of the vacancies occasioned by death in many a flourishing Christian society, are filled up by the youth of its own pale; and how frequent are the instances of deplorable degeneracy in the children of pious and exemplary parents. The selection of such a subject for public discussion, and the sensible manner in which it is here investigated, demand our cordial praise. Mr. Winter has rendered a valuable service to the religious world; and though from many readers his fidelity may meet with censure, or his exhortations with neglect, he will find an ample compensation, we doubt not, in the extensive utility of his labours, and in the gratitude of the pious and intelligent.

The question is plainly limited, as the preacher observes, “to the

families of religious professors ;" it is with propriety, therefore, that he avoids discussing those obstacles which are of universal operation ; such as the depravity of human nature, and " the powerful, though not omnipotent, influence of an invisible evil spirit on the mind." He nevertheless exposes and condemns the perversion of these tenets, which is but too common among sluggish and narrow-minded professors ; " the bad soil," he justly observes, " calls for more diligent attention on that account. The exposed field should be guarded with increasing and unremitting care. It is an abuse, therefore, of these doctrines, when they are made apologies for indolence ; for their native tendency is to alarm us into vigilant and habitual attention."

The obstacles enumerated are these :—1. The superficial and subordinate regard which is paid to religious instruction in families where it is not wholly omitted ;—2. The relaxation of domestic discipline ;—3. The opposite extreme of undue severity ;—4. The limitation of religious instruction to principles, whilst their influence on the heart and character are disregarded ;—5. The unsuitable temper and conduct of parents and heads of families, who impart the best of instructions ;—6. The neglect of young persons in religious assemblies ; under which article, Mr. W. strongly directs the attention of ministers to this important branch of their pastoral duty ;—7. The unrestrained habits and customs of the present age, which greatly weaken the sanction of parental authority, and the influence of domestic obligation. As there are scarcely any instances of ill success in the tuition of youth which may not fairly be referred to one or more of these impediments, the enumeration, adopting a liberal explanation of its terms, may be considered as sufficient ; some of them, however, include impediments that might with more propriety be ranked as principal, then mentioned as subordinate. The neglect of the *evidences*, as well as of the *application* of Christian Truth, while its several *doctrines* are inculcated, might justly form an additional article nearly connected with the 4th. The subject of unsuitable marriages, though virtually included under some of the prior divisions, and specially noticed under the last, is an evil sufficiently important to merit a separate consideration. The lamentable perversion of what are called the " doctrines of grace," in certain connections, is also worthy of particular attention.

Each of these topics is so fertile of matter for remark and illustration, that the preacher has found it necessary to avoid every kind of detail and of ornamental amplification. His discourse is replete with hasty notices of important truth ; but he must have found it impossible, with all his efforts, to introduce more than a scanty proportion of the remarks which occurred to his consideration. His observation of life appears to have been so extensive, yet so accurate ; his principles are so liberal, yet so scripturally just ; and the slight sketch of domestic discipline, copied, we are inclined to think, from an original within his own walls, is so deserving of general imitation, that we consider it as a debt which he owes to the public to expand his Sermon into an Essay, in which he may investigate the subject to a greater extent, explain his opinions much more in detail, and enforce his advice with suitable copiousness and energy. We must be contented, in the mean while, with referring our readers to the present publication, which is equally intitled to their notice by the importance of its subject, and to their approbation by the merit of its contents. There are a few blemishes in the composition, which it is unnecessary to specify.

Art. XV. *The Character and Commendation of a Faithful Minister.* A Sermon, preached January 2, 1808, at the Church of the United Parishes of St. Mary Woolnoth, and St. Mary Woolchurch Haw, Lombard Street, on the death of their late Rector, the Rev. John Newton, who departed December 21, 1807, in the 83rd year of his age. By Richard Cecil, A. M. Rector of Bisley, Vicar of Chobham, Surrey, and Minister of St. John's, Bedford Row. 12mo. pp. 43. Price 1s. Hatchard. 1808.

“**THE** Author of this Discourse,” as we are informed in the Advertisement, “has endeavoured to meet the request of the executors and friends of the deceased, by publishing all that his notes and recollection will supply. He hopes that his having *Memoirs* of the late Rev. Mr. Newton, now in the press, will account for so little having been said in the Sermon, respecting the circumstances of the life and death of that eminent character. He has often had occasion to remark how spiritless a Sermon appears when printed, which, in a more free delivery of it, is felt impressive; but in both instances, he trusts it will suffice, that under great bodily pain and infirmity, “*he hath done what he could.*” This Sermon, however, cannot appear spiritless or uninteresting to any, who feel the truth and propriety of its references to the venerable man of God whose example and reward it illustrates; or who are capable of relishing evangelical sentiment, exhibited with Mr. Cecil’s characteristic simplicity and ingenuity. There are several well-conceived local allusions; and the application to the feelings of different classes of hearers is fervent and impressive. The text is Luke xii. 42, 43.

We are happy to find that a memoir of Mr. Newton’s eventful life and admirable character has employed the pen of so worthy a Biographer.

Art. XVI. *Observations on Seduction, and the evil consequences attending it, extracted from Matthew Henry’s Exposition of the Old and New Testaments; by Mary Smith, a Penitent, late of the Magdalen Hospital, and published for her benefit: to which is added, a Poem, by Mr. Pratt, on the same subject. 8vo. pp. 68. Price 1s. 6d. Wilson. 1808.*

DESIROUS as we certainly are of promoting the object of this publication, we cannot very warmly approve the plan. Whatever may be the merits of Matthew Henry as a practical expositor for serious Christians, he is by no means the writer to win the attention of modern youth, to convince their judgement, or even to obtain their respect. The claims of the publication, in our view, are simply of an eleemosynary kind; and it is but a small proportion of the sums *thus* contributed that will reach the *author’s* hands. Mr. Pratt’s poem is far from being a recommendation to the pamphlet.

Art. XVII. *A Letter to Mr. D. Cox, on the Subject of his “Address to the Dissenters.” 8vo. pp. 34. Price 1s. Drakard, Stamford; Barditt. 1807.*

WE have not seen the “Address” referred to in this title; but we are warranted, by the extracts from it contained in the Letter before us, in saying, that nothing could justify an intelligent Dissenter, as

the author of this Letter appears to be, for wasting his strength on so miserable an adversary as Mr. D. Cox, except the "rumour" of his labours being applauded by some of the clergy, and his Address considered "as an excellent popular defence of the Church of England." The object of the present writer is to expose the glaring ignorance and folly of the "excellent defence;" and this he has accomplished in a manner, which will induce all rational friends to our ecclesiastical establishment to regret that it had not found a more suitable advocate.

Art. XVIII. *The New Pantheon*, or an Introduction to the Mythology of the Ancients in Question and Answer. Compiled principally for the use of Young Persons. By W. Jiliard Hort. (Bristol) with Plates. 12mo. pp. 161. Price 4s. bds. Longman and Co. 1808.

WITH the help of a few alterations, this elegant little work would entirely supersede the concern we lately expressed, (Vol. III. p. 922.) that the juvenile library was still unprovided with a decorous introduction to Classical Mythology. The "*New Pantheon*" is scrupulously delicate; it is also, for the most part, well arranged and well written. We do not perceive the traces of deep research into the primary origin of the Greek fables, nor uniformly assent to the author's historical explications; but it is evident that he has taken considerable pains to exhibit, in a definite and consistent form, those parts of the subject which properly come within the limits of his task.

We must notice some of the alterations that appear to us advisable. Mr. Hort, who we believe is an Unitarian minister, informs his young reader that *Moses* "seems to have given the Jews so large a number of ceremonial precepts, in order to remove them as far as possible from the absurd and idolatrous rites of the Egyptians." Whether this was, or was not, in point of fact, any object of the Levitical institutions, and certainly it was not the sole object, they are constantly represented by *Moses*, not as originating with *himself*, but as the express dictate of a Superior Power; of this, Mr. H. can have no doubt, as he seems to admit, in other places, the miraculous endowments of this lawgiver, and consequently his divine legation. Our objection is against such an exclusion of truth as amounts to an assertion of error.

The following remark appears to us equally injudicious. "We find this ornamented style of writing (the *Eastern*) in the books of the Old Testament, which abound in fables, and historical events disguised or embellished by fiction." If this maxim were correct, in any considerable degree, or even to the large extent implied in the terms, we should still deem it a very dangerous general principle to be laid down in the education of youth, insulated as it is from all explanatory and definitive examples. We cannot but protest against any design, or inadvertence, by which, in the heedless estimate of youthful readers, the authenticity of Revelation itself is likely to be invalidated. The next edition of this useful work will be rendered, we hope, unexceptionable, in these respects; and will also be more carefully printed.

The plates, furnished by Mr. George Cooke, of whose talents they afford a very favourable specimen, are numerous and truly ornamental; the designs are graceful and ingenious, though not faultless in the drawing; and the engraving, in outline, is remarkably neat and delicate.

Art. XIX. *An Address to the Public, from the Society established in the Town and Neighbourhood of Hull, for giving effect to the Laws made for the Suppression of Vice and Immorality, where friendly admonition has failed of success, &c. &c.* 12mo. pp. 24. Hull, Ferraby. 1808.

ONE of the measures for promoting a reformation of morals, recommended in Mr. Scott's Sermon (Ecl. Rev, IV. 91) before the municipal authorities at Hull, has, we are happy to find, been carried into effect; the sound and enlightened principles on which this Society has been formed, is the best pledge for the propriety and utility of its labours. The small pamphlet now before us contains "His Majesty's Proclamation," and a neat, impressive, and convincing Address, on the motives and purposes of this laudable Institution. A convenient "Abstract of the Laws against Vice, Profaneness, and Immorality" is subjoined.

Art. XX. *Remarkable Particulars in the Life of Moses; including the interesting History of the Israelites from their state of Bondage in Egypt until their Arrival at the Borders of Canaan.* By John Campbell, 12mo. pp. 213. price 4s. fine 5s. Burditt. 1808.

MR. C. has so well established his character as an author for ingenuity and rectitude of sentiment, as to render it unnecessary for his reviewers to take much pains in stating the quality of his productions. We hope he will be cautious not to risk that respectable situation which he has obtained in the opinion of the serious public, by affording any pretence for accusing him of negligence in his useful labours. There are some instances to justify this hint, in the present work; he had many opportunities, which he has overlooked, of diversifying his subject, and instructing his juvenile readers; some parts of his style also might have been benefited by another revision. We really did not think Mr. Campbell would have written such a sentence as this: "well may this place be termed the Wilderness of Sin, for much *sin* was committed by Israel there." p. 75.

The narration, however, is faithful and impressive; the reflections copiously introduced, are pious, useful, and usually pertinent. There are a few notes, geographical, and explanatory, at the end of the book, to inform the inquisitive youth, and several copper-plate engravings to amuse him.

Art. XXI. *Designs for Villas and other Rural Buildings; by Edmund Aikin, Architect, 4to. with Plates. Price 1l. 11s. 6d. bds. J. Taylor. 1807.*

THE designs which constitute the principal part of this volume, are thirty one in number, and engraved in *aqua tinta*; they deserve the attention of students, and of the wealthy who are disposed to ornament their estates. The theoretic opinions advanced by the author, in an introductory Essay, discover, in many instances, a liberal and cultivated mind.

Art. XXII. *A Compendium of the most important Particulars of Natural and Revealed Religion*, written chiefly for the Improvement of the Middling and Lower Classes of Society. By D. Watson. 12mo. pp. 120. Price 2s. 6d. Hatchard, Williams. 1807.

TO furnish an abstract of theology, so concise, clear, and convincing, as to be of much value to the inferior classes of society, is far less easy than desirable. It is only in the first of these qualities that we think Mr. Watson particularly excels. His views of divine truth appear, essentially, to be consistent with the Scriptures; and the sources from which he has derived a considerable part of his work, are safe, though rather antiquated. There is great room for improvement in the method; the evidences and the doctrines of Christianity should be treated more distinctly and systematically. About half the pamphlet is occupied with three chapters, thus remarkably distinguished, 1. A Serious Address to those who cordially believe in the Divine Authority of the Holy Scriptures. 2. An Address to Christian Believers. 3. An Address to Established Christian Believers. A great part of the "important particulars" contained in these three Chapters, should be arranged under distinct heads. We should have been pleased to find the opinions rested more constantly on scriptural proofs.

Art. XXIII. *Practical Observations on Gypsum, or Plaister of Paris, as a Manure.* 8vo. pp. 121. Price 3s. 6d. Longman and Co. Harding. 1908.

MR. Parkinson is of opinion, in opposition to Bergman, and Kirwan, that gypsum, or plaister of Paris, (sulphat of lime) is not a manure; it affords no *habulum* to vegetables. Its use is to keep off the sun from crops on light, dry, hot lands, either sandy or loamy: he seems to admit, however, that it yields moisture as well as shade, to the plants. It is exceedingly beneficial on clover, and also on turnips; it may be of service to flax, hemp, and rape; he thinks it may be useful on sainfoin, but not at all on white corn, maize, peas, or beans. On wet, heavy clays, it is of no use. It should be sown in a state of powder, as a top-dressing, and should especially be applied when the land is wet, as after rain; the sowing may be repeated two or three times. From two bushels to six, is the proper quantity in general; Mr. P. advises trials to be made from one to sixteen. It will not supply the want of other manure, but should be used in addition; it never does harm. Mr. P. is uncertain whether the *Patent Plaister*, sold by the Gypsum Company, is better than gypsum alone; it "is composed of 1000 bushels of powdered gypsum, 100 bushels of oyster-shells, and 5 cwt. of pulverised baroselenite." Its efficacy, he thinks, is much exaggerated by the Company. If, in addition to this information, the reader wishes to possess a large quantity of contradictory reports and conjectures, stories, jokes, and repetitions, agricultural details, and anecdotes of success and failure, England, Ireland, and America, he may buy Mr. Parkinson's gossiping pamphlet.

Art. XXIV. *Instructeur François*, in French and English, designed for Schools of both Sexes, and private Learners. Intended to simplify, by a progressive Series of easy and familiar Lessons, the Pronunciation, Spelling, Reading, and Construction of the French Language. By William Keegan. 8vo. pp. 155. Price 2s. 6d. sheep. Boosey, Longman and Co. 1808.

THIS spelling and reading book will doubtless be found useful to beginners in the study of the French language. The plan of the work is generally commendable; the rules for pronunciation are as satisfactory, perhaps, as the subject will admit. To assist the learner in attaining this difficult accomplishment, the silent letters in the words are distinguished by a different character: this design, however, is not executed with uniform accuracy. A regard to moral, as well as literary propriety, is evinced in the selection of the lessons. There are a few trivial appearances of affectation, which can do the student no harm except by disturbing his gravity.

Art. XXV. *The Miniature*; by Solomon Girding, of the College of Eton. Inscribed by Permission to the Rev. Dr. Goodall, 2 vols. 8vo. pp. 285. 253. Price 9s. bds. Murray.

"THE Microcosm" having preceded this work, which is avowedly an imitation, took possession of a station in the public esteem, which even an equal portion of talent in a subsequent production, would not be able either to seize or participate. But "the Miniature," unfortunately, is not the work to challenge competition even on equal terms. It is, at the same time, very far from being destitute of merit; the various papers which it includes, exhibit unquestionable marks of intellectual ability and cultivation; with moral principles generally correct, they unite an amusing display of humour, and a respectable portion of intelligent remark on life and literature. The papers are forty in number, of miscellaneous character, and unequal merit.

HINDOOSTANEE LITERATURE.

Art. XXII. *The Rose-Garden of Hindoostan*. Translated from *Shykh Sadee's* Original Nursery, or Persian *Goolistan*, of Sheeraz, by *Meersher Ulee Ufsos*, for the Use of the Hindoostanee Students at the College of Fort William, under the Direction and Superintendence of *John Gilchrist*, Author of the Hindoostanee Dictionary, and many other Oriental Publications. 2 vols. 8vo. Price 1l. 10s. Calcutta, printed at the Hindoostanee Press. 1802. Black, Parry, and Kingsbury, London.

ORIENTALISTS in general, and especially persons engaged in the East India Company's service, are much indebted to Dr. Gilchrist for his efforts to facilitate the attainment of the Hindoostanee language. A number of publications, adapted for this purpose, Hindie English, and polyglot, have issued, under his directions, from the Calcutta press. One of the most important is the Hindoostanee Translation of the *Gulistan*,

now before us; a short account of which may be acceptable to some of our readers.

This work, which, in the Hindoostanee, is intitled the *Baghi Oordoo*, is preceded by an Introduction in English, 17 pages in length, and is dedicated to Marquis Wellesley. After speaking of the hardships and embarrassments experienced in getting the work printed, the Editor observes, that "to the seasonable munificence of the most noble Marquis Wellesley's government alone, will the nations of India be indebted for the *Baghi Oordoo*, or Hindoostanee Goolistan," which he thinks may transmit the name of this spirited Patron of Literature to far distant ages, among the inhabitants of Hindoostan, when the sovereignty of that country shall have passed from the hands of Britain, and the monuments of her victories may be levelled with the dust.

The original Persian work, well known in Asia and Europe by its title, *The Gulistan of Sadee*, is one of the most entertaining and useful productions of the East. It is divided into eight Chapters, each of which is subdivided into a number of entertaining Tales, illustrative of the subjects of the eight principal Divisions.

Chap. I. On the Manners of the Kings, 42 Tales.

Chap. II. On the Manners of the Ecclesiastics, 49 Tales.

Chap. III. On the Excellence of Contentment, 29 Tales.

Chap. IV. On the Advantages of Taciturnity, 14 Tales.

Chap. V. On Love and Youth, 21 Tales.

Chap. VI. On Infirmary and Old Age, 9 Tales.

Chap. VII. On the Effects of Education, 20 Tales.

Chap. VIII. On the Nature of Society, Admonition, and Philosophy.

Dr. Gilchrist supposes, that, till *Meer Sher Ulee Ufsos* undertook this version, the *Gulistan* had been confined to the original Persian; and under this conviction, he says,

"A Hindoostanee version of the immortal Sadee's *Goolistan*, is one of the many *Desiderata* in the modern language of India, with which the Indian Moosulmans ought to have favoured their country, at least one or two centuries ago. To enumerate the various causes which have conspired, for some ages past, to prevent so honourable an exertion of their talents on a vernacular translation of a work so popular and esteemed as the *Goolistan* has been in the East, would rather be to commence a History of the Hindoostanee language, than to write a short Introduction to the present work." p. 1.

It is very remarkable that our learned author should have been so imperfectly informed on this subject. That a Hindoostanee Version of the *Gulistan* has long been extant in India, we well know. In the very valuable collection of MSS. sent from Calcutta by Sir Wm. Jones, in 1792, to Sir Joseph Banks, to be deposited in the Library of the Royal Society, there was a Hindoostanee Version of the *Gulistan*, which is particularly mentioned in the sixth volume of his Works, p. 459, Lond. 1799. Another copy now lies on our table, in a MS. not less than a hundred years old. The translation, executed by *Meer Sher Ulee Ufsos*, and edited by Dr. Gilchrist, is consequently not the first, and we are inclined to think not the best; but our limits forbid us to enter into a comparison by no means interesting to the majority of our readers. In the first

volume of Dr. G.'s work, the Table of Errata, or *Ghulut nameh*, extends from p. 276 to p. 286. It argues great carelessness, in the first instance, to have permitted such a crowd of errors to pass through the press; it also evinces great accuracy in the revisal of the work, to detect and specify them. The Hindoostanee text is printed in the *Taaleek* character. Neither the ink nor the typographical execution can be much commended; yet the work itself will be of considerable use to those who are desirous of acquiring a language, which is daily gaining ground in India, and is the principal medium of communication in the transactions of commerce and diplomacy.

AMERICAN LITERATURE.

Art. XXVII. *State of Literature in America.*

THE business of reprinting, we are informed by an intelligent friend at Philadelphia, "is carried on in the most extensive manner in every part of the United States." "The type-foundry of this city is a great assistance to this craft. Bradford of this place is now publishing Rees's Cyclopaedia, with considerable additions by various persons in this city, to which it will do honour as a specimen of typography. The engravings are *fully equal* to the London edition"—"Gregory's Dictionary is to be reprinted in New York." A new edition of "The Wonders of Nature and Art," has also been completed at Philadelphia. It includes "large additions, particularly to the article, United States, which in fact is almost entirely new. It is printed in 14 vols. 18mo. and sold for 14 dollars." "Our Philosophical Society," continues this gentleman, "has a volume in the press.—Mr. Blodget of Washington City has published a Statistical Account of the United States, in one volume; and it will be continued.—An Annual Register will shortly be published in this City, and will likewise be continued; the plan is that of the British works of the same title.

"The Agricultural Society of this City, after a long sleep, was revived two years since, and is now in active operation. We have a volume of Communications in the press. It will contain a long account of our grand bridge over the Schuylkill, about which Mr. Janson has published many errors. The plan is *entirely* American, and instead of \$40,000, it cost 300,000 dollars.—We abound in excellent bridges in the United States. In the N. E. States, they are of immense size; in this State we have also a few large ones, but they are numerous, and mostly of stone, over the creeks and small streams.

"Improvements of every kind," he adds, "are going on in this country in the most rapid manner. Scarcely a year passes without some new one being announced. Roads, and canals, are cutting through our immense wilds, which will connect the East and West waters. Ship-building is going on largely, and, to complete all, our agriculture is improving every year, owing to the diffusion of the red clover, aided by the magical effects of gypsum, which trebles the crop. This excellent plant has recovered thousands of acres of worn-out land, which now produce fine crops of grain, and has added greatly to the wealth of our farmers."

We must refer to a future number for an account of some original productions of American literature.

ART. XXVIII. SELECT LITERARY INFORMATION.

GREAT BRITAIN.

The Rev. H. Pearson will shortly publish a Dissertation on the probable design of Divine Providence in subjecting so large a portion of Asia to the British Dominion, and on the Duty, Means, and Consequences, of translating the Scriptures into Oriental languages, and of promoting Christian Knowledge in Asia. To which will be prefixed a brief Historical View of the Progress of the Gospel in all nations, since its first promulgation, accompanied by a chart.

Dr. Jarrold (Author of Dissertations in Answer to Mr. Malthus's Essay on the Principle of Population) will in a few days have ready for publication, the work we announced several months ago, under the title of "Anthropologia, or Dissertations on the Form and Colour of the Person of Man, with incidental remarks."

The Rev. John Fawcett, A. M. of Machpelah near Halifax, is preparing for the press, a Family Bible, containing the Old and New Testaments, with notes, illustrations, and devotional exercises by way of improvement, for the use of families, as well as private persons; partly original, and partly selected from the most approved expositors, ancient and modern.

It is apprehended this work will be comprized in two quarto volumes; but for the convenience of Subscribers, it will be first published in numbers.

The Rev. Josiah Pratt has just completed his edition of the whole works of Bishop Hall, in ten volumes 8vo. and has also published separate editions of the Bishop's Contemplations, in 2 vols. Of his Devotional Writings, in 1 vol. Of his Practical Works, in 2 vols. and of his Divine Right of Episcopacy, in 1 vol.

The same editor has now in the press, in 3 large vols. 8vo. the Works of Bishop Hopkins; including all the pieces contained in the folio, with several scarce posthumous treatise of the author will be prefixed, and a copious index be given at the end.

The Rev. Charles Francis, rector of Mil-denhall, is about to publish a Sermon preached in the parish church of St. Peter, Marlborough, in recommendation of the union of the dissenters with the church of England.

A Series of Letters, by Mr. J. Gilbert, addressed to the Rev. William Bennet, in reply to his Remarks on a recent hypothesis respecting the origin of Moral Evil, is ready for publication.

In the press, A History of the Early Part of the Reign of James the Second, with an introductory chapter on the History of Eng-

land, from the accession of the House of Tudor, to the death of Charles the Second by the late Right Hon. Charles James Fox,

To which is added, an Appendix of valuable and original documents, collected by the author.

The edition will be superintended, and a preface prefixed, by Lord Holland.

This work will form a quarto volume, and will be published in the three following sizes.

1st. Demy quarto, printed on a good common paper, and clear type, price thirty six shillings, boards.

2d. Royal quarto, printed elegantly on fine wove-paper with a large type, price two guineas and half, extra boards.

3d. Elephant quarto: the paper of the finest quality, and printing in the very best style, price five guineas, in extra boards.

Of this latter edition, only two hundred and fifty copies are printing.

Each edition will be embellished with a portrait of the Author, never before engraved, taken from the last bust executed by Mr. Nollekens.—The engraving for the royal and elephant quarto copies, will be of a larger size than that for the demy copies.

The copy-right of this work, we understand, has been purchased at the unprecedented sum of 4500*l*.

Mrs. Murray, the author of *Mentoria*, has in the press, *Mentorial Lectures*, comprising remarks on the higher branches of female education.

Two more volumes of *Espriella's Letters from England*, and a new edition of the former volumes will appear in a few weeks.

Dr. Gregory has completed a course of *Familiar Lectures on the various branches of Natural and Experimental Philosophy*, containing the present state of knowledge on those subjects, adapted to the use of schools, and all persons who attend courses of lectures. The plates are very numerous, are newly drawn from the instruments, and are correctly engraved by Porter.

This day commences a *Quarterly Review of Publications of Art*; consisting of Critical animadversions on the most important modern productions, as they may appear, of the Arts of Painting, Engraving, Sculpture, Architecture, and Books on the subject of imitative Art.

Mr. Samuel Daniel proposes to publish twelve prints, from drawings made on the spot, representing the native inhabitants, scenery, and animals of Ceylon.

The Rev. J. Grant will publish, in the course of the present month, the *Pastoral Care*, a didactic Poem, in three parts.

A Translation of the thirteenth book of the *Eneid* of Virgil, from the text of Maphæus, by a Lady, with some other Poems, will be shortly published in one volume, octavo.

A new Translation of Virgil's *Georgics*, in blank verse, is in the press.

Miss Savory, author of a short Poem intitled *Inspiration*, has in the press a volume of Poetical Tales, founded on interesting facts.

Mr. Robinson, late of Seaford, has two volumes of Poems on Moral and Patriotic Subjects, nearly ready to appear.

Mr. Capel Loft's Collection of English Sonnets, which has been long expected, will be published speedily.

A Pamphlet of considerable importance on the Portuguese Emigration will shortly appear.

Lord Valentia's *Voyages and Travels to India, Ceylon, the Red Sea, and Egypt*, in the years 1802—6, are at press. They will make three volumes, and will be printed in royal and imperial quarto, and be embellished with forty-five highly-finished engravings, together with other plates, such as inscriptions, maps, &c.

Mr. Gottlieb is preparing for the press, an account of his *Travels in North America*, in the years 1806, 7, which will be illustrated by a considerable number of wood-cuts.

Dr. Uwins of Aylesbury, will shortly publish a small tract, intitled, *Modern Medicine*. It will contain an explanation of the prominent discoveries and doctrines that have conducted to the recent advancement of medical philosophy: a disquisition on the mode in which medicine is cultivated and practised; and an inquiry how far the principles on which the healing art is founded, may with propriety constitute a subject of unprofessional research.

In the press, a Letter to Dr. Jenner, in reply to a public misstatement of John Birch, esq. of sixty-two failures, and twenty deaths, having occurred after vaccination, at Ringwood, Herts; By William Blair, one of the deputation from the Royal Jennerian Society, which investigated the affair.

Dr. Thomas Jameson, resident physician at Carlton House, has nearly ready for the press, in an octavo volume, an *Inquiry into the Changes of the Human Body at the different Ages*; containing a concise history of the natural and morbid state of the organs, and the causes of the general mortality in each period of life.

Mrs. Hall has nearly ready for publication, *A Manual of Botany and Vegetable*

Physiology, principally intended for the instruction of the fair sex.

In the press and speedily will be published in 2 vols. quarto, illustrated by a great number of copper plate Engravings; *The Select Works of Antony Van Leeuwenhoek*, containing the wonderful Discoveries of that celebrated natural philosopher. Translated by Sam. Hoole, from the original Dutch and Latin editions published by the Author.

The Life of the late Abraham Newland, Esq., from authentic documents, is in the press.

Dr. Wanostrocht has in the press a new work intitled, *Petit Tableau de la Constitution du Royaume uni de la Grande Bretagne et d'Irlande*, extrait des meilleurs Auteurs, et mis à la portée des jeunes Gens, avec l'Explication des Mots les plus difficiles en Anglois, au bas de chaque Page. An English Edition is also in the press.

FRANCE.

M. Seitz, with the assistance of M. Millin, has published a curious and learned pamphlet on the Art of Foundry among the ancients, and on the casting of the celebrated Horses of Chio, which have successively adorned the hippodrome in Constantinople, the piazza of St. Mark in Venice, and lately the pallsades of the Tuileries. (*Essai sur la Fonte des anciens et celle des chevaux de Chio*, 8vo. 1 fr.)

The valuable scientific works originating in the *Travels of Humboldt and Bonpland* are still in a course of publication.

GERMANY.

M. Zergman has published at Leipzig 2 vols. of *Historical Memoirs on the History of Livonia*. (*Historische Schriften* 3 rxd.)

The 1st volume of a German *Flora*, with six copper plates, is published by Hen. Adolph Schrader at Göttingen (*Flora Germanica*, 8vo. 1 rxd. 16 gr.)

An extensive work of considerable importance to the antiquities and philosophy of language has been published at Berlin, by the Abbé Charles Denina. It extends to the size of 3 vols. 8vo; and includes not only a disquisition on the elementary sounds and other principles of universal grammar, but a copious explication of the differences and correspondences existing in the modern European languages, with a theory to account for them, and ascertain the stocks from whence such languages are derived. (*La Clef des Langues*.)

At Bamberg is published, *Statistics of European States*, compiled by Conrad Mannert. (*Statistik der Europäischen Staaten*. 1 vol. 8vo.)

ART. XXIX. LIST OF WORKS RECENTLY PUBLISHED.

AGRICULTURE.

General View of the Agriculture of Cheshire, with Observations drawn up for the Consideration of the Board of Agriculture and Internal Improvement. By Henry Holland, Member of the Royal Medical Society of Edinburgh. 8vo. 10s.

A Treatise on the Cultivation and Preparation of Hemp, with Plates. By Robert Wissett, Esq. F. R. A. S. Clerk to the Committee of Warehouses of the East India Company, 4to.

Practical Observations on Gypsum, or Plaster of Paris, as a Manure. By Richard Parkinson, Author of the English Practice of Agriculture and the Experienced Farmer, 8vo. 3s. 6d.

The Gardener's and Botanist's Dictionary, containing the best and newest Methods of cultivating and improving the Kitchen, Fruit, and Flower Garden and Nursery: of performing the practical parts of Agriculture: of managing Vineyards, and of propagating all sorts of Timber Trees. By the late Philip Miller, F. R. S. with Additions and Improvements by Thomas Martyn, B. D. F. R. S. Regius Professor of Botany in the University of Cambridge. Folio, 4 Vols. Fourteen Guineas.

ARCHITECTURE.

Essays of the London Architectural Society, Four Plates, royal 8vo. 7s.

BIOGRAPHY.

The dramatic and poetical Works of the late Lieut. Gen. Burgoyne, to which are prefixed Memoirs of the Author, embellished with Copper Plates designed by Corbould. 4 Vols. Foolscap 8vo. 12s. and in 2 Vols. 8vo. with proof Impressions, 18s.

EDUCATION.

The Youth's Historical Guide, together with Evidences of the Christian Religion. By J. Sabine, 12mo. 4s.

Evening Recreations *Pour passer le Temps*, for 1803, by Mrs. Pilkington, 1s. 6d.

The History of Rome related in Familiar Conversations, by a Father to his children: interspersed with moral and instructive Remarks, and Observations on the most leading and interesting Subjects, by Mrs. Helme, 4 vols. 12mo. 16s.

HISTORY.

History of the Rise and Progress of the Adrian Republic until the Revolution, under Philip II. From the German of Schiller, by T. Horne, 4s. 6d.

The Chronicles of Holinshed, comprising the Description and History of England, Scotland, Ireland, vol. III. 4to. 2l. 2s. boards.

MATHEMATICS.

The Practical Mathematician; containing Logarithms, Geometry, Trigonometry, Mensuration, Algebra, Navigation, Spherics, and Natural Philosophy, for the use of Schools, by J. Sabine, 7s. 6d.

MEDICINE.

A Practical Treatise on Strictures and Diseases of the Prostate Gland, &c. by T. M. Caton, 2s.

Observations on the Diseases incident to Seamen, retired from actual Service, by reason of Accidents, Infirmities, or Old Age, by Robert Robertson, M. D. F. R. S. P. A. S. 4 vols 8vo. 1l. 16s.

A Treatise on Pulmonary Consumption, in which a new view of the Principles of its treatment is supported by original Observations on every period of the Disease. To which is added, an Inquiry, proving that the medicinal properties of the Digitalis, or Foxglove, are diametrically opposite to what they are believed to be: by James Saunders, M. D. one of the Presidents of the Royal Medical and Royal Physical Societies of Edinburgh, 3vo. 8s. 6d.

The London Medical Review, No. 1, 8vo. 2s. 6d. to be continued quarterly.

A Practical Synopsis of the Materia Alimentaria and Materia Medica; comprising the latest improvements in the London, Edinburgh and Dublin Pharmacopœias, by Richard Pearson, M. D. Member of the Royal College of Physicians, and formerly Physician to the general Hospital near Birmingham, 8vo. 12s.

A Treatise on the Cow-pox, containing an Enumeration of the principal Facts in the history of that Disease, the method of communicating the Infection by Inoculation, and the means of distinguishing between the genuine and spurious Cow-pock, illustrated by plates, by George Bell, F. R. S. E. second edition, 1 vol. 8vo. 4s.

An Attempt at a Systematic Reform of the modern Practice of Adhesion; on the Use and Abuse of the Thread Suture; with a view of its merits comparatively with those of the adhesive Strap, in the Surgery of Wounds; by Samuel Young, 4to 14s. boards.

MISCELLANIES.

Archibald Constable and Co's (of Edin-

burgh) Catalogue of Books on Sale for 1808: consisting of many thousand curious and interesting volumes, including the very valuable classical library of the late Professor Henster, of Kiel, in Holstein, 8vo. 2s.

J. Callow's Catalogue of a modern Collection of Books in Anatomy, Medicine, Surgery, Chemistry, Botany, &c. 6d.

Practical and Descriptive Essays on the Art of Weaving. By J. Duncan. Part I. 7s.

A Letter to J. S. Waring, in refutation of his Observations on the present state of the East India Company, with prefatory remarks on the pretended alarming intelligence lately received from Madras, of the assumed general disaffection amongst the natives, &c. with strictures on his illiberal and unjust conduct towards the Missionaries in India. 2s.

An Inaugural Lecture on the Utility of Anglo-Saxon Literature; to which is added the Geography of Europe by King Alfred; including his account of the Discovery of the North Cape by a native of Helgeland, with two Voyages in the Baltic, performed during his reign: now first correctly printed in Saxon and English, and illustrated with Notes. By the Rev. J. Ingram, M. A. Fellow and Tutor of Trinity College, Oxford, and Anglo-Saxon Professor. 8vo. 8s. 6d.

A Supplement to the Practical Seamanship. By R. H. Gower. 8vo. 6s.

The British Encyclopedia; or, Dictionary of Arts and Sciences; comprising an accurate and popular View of the present improved state of Human Knowledge. By William Nicholson. 8vo. 10s. 6d. to be continued monthly, and completed in the course of 1808, in twelve parts.

Practical and Philosophical Principles of making Malt; in which the efficacy of the sprinkling system is contrasted with the Hertfordshire method. By John Reynoldson. 8vo. 2s. 6d.

Lackington, Allen and Co's General Catalogue of Old and New Books for the year 1808. Part I. price 1s. containing Voyages, Travels, History, Biography, Miscellanies, and other interesting classes.

More Subjects than One: or Cursory Views of various objects, principally connected with France and the French People, by S. B. Davis, M.D. 2 vols. 12s.

The Prosaic Garland: consisting of Selections from Modern Authors. By the Rev. J. Evans, A. M. 2s. 6d.

Tales of the Passions, in which is attempted an illustration of their Effects on the human mind; each Tale comprised in one volume, and forming the subject of a single Passion. By George Moore. 9s. boards.

Characteristic Anecdotes of Men of Learning and Genius, natives of Great Britain and Ireland, during the three last centuries. By John Watkins, LL.D. 8vo. 10s. 6d. boards.

A Letter, addressed to the Gentlemen of the British Museum, by the Author of the Dissertations on the Alexandrian Sarcophagus. 4to. 1s. 6d.

NATURAL HISTORY.

Zoological Anecdotes, or authentic and interesting Facts, relative to the Lives, Manners, and Economy of the Brute Creation, both in the natural and domesticated State.

Goldsmith's History of the Earth and Animated Nature abridged; containing the Natural History of Animals, Birds, Reptiles, and Insects. On the plan recommended by Miss Hannah More. For the use of Schools, and Youth of both Sexes, by Mrs. Pilkington, 8vo 9s. boards.

Ornithologia Curiosa, or the Wonders of the Feathered Creation, by J. Taylor, 2s. 6d.

POETRY.

Metrical Legends, and other Poems, by Charles Kirkpatrick Sharp, Esq. 8vo. 5s. bound.

The Resurrection, a Poem, by John Stewart, Esq. 10s. 8vo. 7s. bound.

Descriptive Poetry, being a selection from modern Authors, chiefly having Reference to Natural History, 3s. boards, 12mo.

Richmond Hill; a descriptive and historical poem: illustrative of the principal objects, viewed from that beautiful Eminence; decorated with engravings, by Thomas Maurice, author of Indian Antiquities, 4to. 11. 1s.

Scottish, Historical, and Romantic Ballads, chiefly ancient; with explanatory notes, and a glossary, by J. Finlay, 14s.

Juvenile Poems; to which is prefixed a short account of the Author, by a Member of the Belfast Literary Society, by Thomas Romney Robinson, 8vo. 5s.

The Satires of Juvenal translated and illustrated, by P. Hodgson, A. M. 4to.

Poemata Latine partim reddita, partim scripta; a V. Bourne, Collegii Trinitatis apud Cantabrigienses aliquando socio. 4s. 6d.

Original Poems on various Subjects, by Miss Bowen, sm. 8vo. 5s.

POLITICAL ECONOMY.

A Letter on the Nature, Extent, and Management of the Poor Rate in Scotland, with a review of the Controversy respecting the Abolition of Poor Laws. 1s. 6d.

Commerce defended; an answer to the arguments by which Mr. Spence, Mr. Cobbett, and others have attempted to prove that Commerce is not a source of National Wealth. By James Mill, Esq. 8vo. 6s.

A Brief Statement of the present System of Tythes in Ireland, with a Plan for its improvement; by J. Mason. 1s. 6d.

A Short Address to the Most Reverend and Honorable, William, Lord Primate of Ireland, recommendatory of some commutation or modification of the Tythes of that Country; with a few remarks on the present state of the Irish Church. By the Rev. H. B. Dudley. 1s. 6d.

Education of the Lower Orders. A Second Letter to Mr. Whitbread; containing Observations on his Bill for the Establishment of Parochial Schools in South Britain: also Supplementary Observations on the Religious Systems maintained by the Monthly and Critical Reviewers, in their Structures on the Author's first Letter to Mr. Whitbread. By John Bowles. 3s. 6d.

POLITICS.

Emancipation in Disguise; or the True Crisis of the Colonies. To which are added, Considerations upon Measures proposed for their temporary Relief, and Observations upon Colonial Monopoly, shewing the different effects of its enforcement and relaxation, exposing the advantages derived by America from Louisiana; and lastly, Suggestions for a permanent plan to supply our Colonies with Provisions, and our Navy with certain Naval Stores, independent of Foreign Supplies. 5s.

Remarks on the British Treaty with the United States, and Reflections on the Characters of the President and other leading Members of the Government. By an American. 2s.

An Address to the People on the Maritime Rights of Great Britain. Part I. and II. 2s. 6d.

Solid Reasons for a Continuance of War; with Means suggested to carry it on without additional Taxes, and Hints given to diminish the Rates of Mercantile Insurance; finally advising, for the general Repose of Nations, and the true Interests of both Countries, an immediate and firm Union between England and America. In Five Letters, by Patrioticus. 1s. 6d.

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CORRESPONDENCE.

We are obliged to a friend under the signature of O. for noticing an expression in our Review of Depons's Travels, (Vol. iv. p. 65. l. 37.) which is liable to misconception. We are aware of Martin Behem's pretensions to the discovery of Brazil and Terra del Fuego, prior to Columbus or Magellan; but by the words "this extensive and fertile country," we intended the particular district then under consideration.

Our best thanks are due to the Rev. John Scott, of Hull, for his polite attention.

"Rebecca" was received; the manner in which her sentiments are expressed, prevents our paying them the marks of respect to which their merit is intitled. We shall be glad to see the same talents exerted, in a less exceptionable form.

ERRATA. page 165. line 37. for *most* read *most*.

169. 35. for *measures* read *measure*.

171. 9. for *Mallachores* read *Hallachores*.

261. 38. for *their* read *their*.

To the Binder.—Some copies of the February Number, in consequence of an oversight, will be found to want the pages 183, 184; that leaf is therefore stitched in with the present number.